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THE CHRISTIAN Synagogue.

Wherein is contained the diverse Reading,
The right Pointing, Translation, and Collation of
Scripture with Scripture.

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cation of Doctrines, rightly gathered from the true Sense of Scripture.*

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the will of God in holy Writ; But more especially for all young Students in Divi-
nitie, that they may more easily understand the Languages of *Canaan* and *Greece*, and
make a profitable use of them in Preaching.

The fourth Edition, corrected and amended.

With foure Tables newly added, the first of the Scripture, the second of the Hebrew
words, the third of the Greeke words explained, and the fourth an Al-
phabeticall Table of the cheefe things contained in the Booke.

By **JOHN WERMSE**, of *Lathoquar*, in *Scotland*, Preacher of
Christs Gospel.

Matth. 25. 3.

τῷ γὰρ ἔχοντι πάντα δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
οὐ δοθήσεται, ἀλλ' αὐτῷ.

Revel. 1. 3.

Blessed is he who readeth, &c.

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three *Golden Lyons* in *Cornhill*, neare the *Royall Exchange*. 1633.

THE
CHRISTIAN
SYNAGOGUE



TO
 The very Noble and Potent Earle,
 THOMAS, Earle of MELROS, L. Byir's and
 Bynning, Præsident of the Colledge of Iustice; Prind-
 pall Secretary to his MAIESTIE of Scotland,
 and one of his MAIESTIES Privy Coun-
 cell in both Kingdomes.

Right Honorable,

HHe auncient Jewes testifie, that
 there were three Crownes,
 which made Israel renowned:
 The first was the Crowne
 of the Law; the second, the
 Crowne of the King; the third the Cowne of
 the Priest: And of those three Crownes, they
 say, that the Crowne of the Law was most glo-
 rious, because Pro 8 15 16, it is said, *by me Princes
 Reigne. It was this Law of God, which David
 made his Counsellour, * In the morning when he
 rose, and at night when he went to bed. It was this
 Law which made not onely Kings & Princes
 wise, but also States. men and Councillours:*
*as^p Ezechim the Chancellour, * Ebed-meloch the
 Ethiopian (King Zedekiah's Courtier) ^d Zenas
 the Lawyer, * Luke the Physition, ^f Dionysius Are-
 opagita the Philosopher. So that, from him that sits*

A 2

upon

T. a. m. d. l. l. u. ch. 3. 5. 9.
 Folio 13.

a Psal. 119.

b Isa. 22 20.

c Jer. 18. 7.

d Tie. 3. 13.

e Col. 4. 14.

f Act 17. 34.

The Epistle

2 Deut. 29. 11.

upon the Throne, & to him who hewes the wood, & draws the water, (that is, from the highest to the basest) this Law should ever be their director.

Luke 1. 1.
Act. 1. 1.

2 Job. 1. 2.

The Scriptures of God, have beene directed to divers sorts of persons, both noble and base: *Luke* Dedicated his Gospel, and *Acts* of the Apostles to noble *Theophilus*; *John* dedicated his second Epistle to the *Elect Lady*; and his third Epistle to his hoste *Gaius*, a meane man; but yet a good Christian. Some make choyce of Patrons onely for Nobility, but have no respect of vertue; then it were better to chuse such a Patron as *Gaius*, but where Nobilitie is grac'd with vertue, such a man is a most fit Patron, as *Theophilus*. Now because I find both those combin'd in your Lordship, I am bold to put these my latter gleanings under your Lordships Patrocinie.

2 Sam. 2. 1.

A second reason, which mooved me to offer these my travels to your Lordship, is this; I remembred that Apologue in the Talmud; I he grapes in *Babell* sent upon a time to the vine leaves in *Judea*, desiring them to come and overshadow them, otherwise the heate would consume them, and so never come to maturitie. Your Lordship knowes well the mythologie of this Apologue; if learning bee not sheltered by those who are in eminent places; and

Dedicatory.

and if they cast not their shadow over it, it will soone perish, but where they favour it, then it prospers. If the Spring bee cold, then plants, herbs, and the blossomes of the Trees wither, but where the influence is seasonable, then all things revive. So where great men are averse to Learning, the spirits which otherwise would blossom, will wither, and decay; but where it is upholden by men of higher place, it is like a fountaine of living water.

A third reason, which mooved mee to offer these my travels to your Lordship, is, your Lordships ingenuitie, who will cover such things as are said amisse here, (for who entreating of such Antiquities, and so diverse, will still touch the truth?) If any thing be said to the purpose, your Lordship will soone note it, who understands matters of deeper insight than these are. For these and many more reasons, & your Lordships undeserved favour towards me, I offer most willingly these my travels to your Lordship, craving of God that you may continue like *Ellacim*, as a fastned naile in a sure place, to do good in that place, which God and his Majestie have placed you in, I rest

Your Lordships,

In all Christian duties,

J. W. of Lathoguar.

John 4.

Esay 22. 23.



To the Studious young Divines, who
are desirous to attaine to the knowledge
of the *Scripture, Grace Mercy,*
and *Peace.*

Talmud Babylon.

Iob 29.5.



I Was the earnest Prayer of the
Iewes (deare Brethren) that,
Aarons rod might flourish, (that is) the children
of the Priests might prosper :
Children in Iob are called
budds. Therefore they called
the children of the Priests Flores sacerdotales: when
Aarons rod flourished, it was a token that the priest-
hood should continue. It is my hearty prayer to God that
Aarons rod may still flourish, that there may bee a
hopefull seed to succeed, and that the Schooles and Uni-
versities may be like the Pam-citron, that goodly tree,
which beareth apples at all times, some falling off, some
ripe, and some budding out : So, as many notable lights
decay, other may supply their places. Now that this
may be effectuate, first it is requisite, that yee study to
be holy : for as the ornaments which Aaron the high
priest put upon him, were nothing, if he had not HO-
LINES TO THE LORD written upon his fore-
head

Exod. 28.36.

THE EPISTLE

head in a plate of Gold. So, if yee should speake with the tongue of Men and Angels, and be profane, what a-vaileth all your learning? Salomon saith, that beauty in a woman without goodnes, is as a Ring in a Swines snout; So is learning without grace in a profane Youth.

Prov. II. 22.

The second thing which I would recommend to you (my brethren) is, the study of the holy Scriptures in their owne proper languages, the Hebrew and the Greeke; so that they speake not to you by an interpreter; and that the proverbe in the Talmud, may not be applied to you, Ben zoma semper foris est, this man is never within; for to reade the Scriptures without considering the originall, is nothing but a standing in the doore, and never entering within the house; you either cannot, or else you will not. Those that cannot are to bee excused; but those that will not, let them beare what God saith in the prophecie of Hosea, Because thou hast despised knowledge, I will also despise thee, that thou shalt bee no more priest to me. Looke first to the excellencie of the Hebrew tongue, which is knowne, first, Harmonice, (by the sound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne Etymologice, by the derivation thereof, for the names that are derived, are either true, allusive, or false. Allusive, his name is Naball, for hee is a foole indeed. False, he is called Iacob, a

Sup-

Hos. 4. 6.

I Sam 25.
Gen 27. 36. 25.

TO THE YOYNGSTVDENTS.

Gen. 2. 7.
Gen. 3. 20.
Gen. 17. 5.

Exod. 4. 10.

Esay 6. 5.
Ierc. 1. 6.

Ioh. 7. 46.

Supplanter. But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called; as Adam, because hee was formed out of redd earth, and Chava, because shee was the mother of al living creatures; Abraham, because he was the Father of many Nations, &c. They cannot therefore be imposed by chance, nor are they al-
lusive, or false. Thirdly, if the grace, efficacy, and perspicuity of this Language bee considered, it will stirre up a great delight in thee. Here yee shall not finde the stammering tongue of Moyses, nor the polluted lippes of Esay, nor Jeremy speaking as a child; but yee shall heare the Lord himselfe speaking; Who spake as never man spake. Leave the rotten Cisternes, praise the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages. It was the complaint of one R. hhagiga in his time, that the Fathers had plowed, sowed, reaped, fanned the wheat, and set Bread upon the Table; but the children had not a mouth to eate it. Let it not be so said of you, when al things are so prepared for you.

Many worthy Divines have travelled in this subject before, chiefly that worthy Divine M. Perkins, in his *Prophetico*; cuius memoria in benedictione. So Hyperius and Keckerman; but that of the Apostle encouraged me, 1 Cor. 14. 30. (when hee sayes) If any thing be revealed to him that fitteth by,
let

THE EPISTLE, &c.

let the first hold his peace; for yee may all prophetic one by one, that all may learne, and all may have comfort. *Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarf set upon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see*

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembering that saying of the Iewes כל תם יסיפ מוסיפין וכל הנורע גורעין Qui addunt ipsis addetur, & qui subtrahit, subtrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. If any thing be said amisse, reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable iudgement, I bid you farewell.

Heb. 5. 14.

Baxter's. abbre. 6.
Matth 25. 19.

Psalm 141. 5.



THE CONTENTS OF THE

Chapters, Paragraphe's, and Diatriba's, Contained in this Booke.

In the Prolegomena is contained.

CHHP. I.

T HE Periods of the World.	Pag. 1 ^r
Chap. II. The Idolatrous worship, which fell out in those Periods, and where the true worship of God remained.	3
Chap. III. The language which the Fathers spake in the first Period of time, untill the confusion of Babel.	12
Chap. IIII. The divers wayes how God revealed himselfe to his servants extraordinarily.	19.

In the first Booke is contained.

Chap. I. The ordinary meanes how God revealed himselfe to his people, and in what language the Bookes of the Old and New Testament were written.	29
1. Canonickall Bookes of the old Testament.	35
2 The Apocryphe bookes of the old Testament.	37
3. The Canonickall bookes of the new Testament.	39
Paragraphe { 4. The sealing of the Canon of the new Testament.	ibid.
5. How the holy Scripture must be expounded.	40
6. The internall light which shewes the way to come by the sense of the Scripture.	41
7. The externall helpes to come by the sense of the Scripture.	42
Chap. II. The first meane or helpe called διττολογία or double reading of the Scripture.	ibid.
Chap. III. The second helpe called σημειολογία or the right pointing of the Scripture.	48
Chap. IIII. The third helpe called αναλογία or collation of Scripture with Scripture.	57.
Chap. V. The fourth helpe called μεταφράσις, or the translation of the Scripture.	67
1. The necessity of a translation.	69
2. The seaventies translation.	ibid.
Paragraphe { 3. The translation that followeth after the seaventies.	74
4. The faults that may be in a translation.	75
5. What things are to be observed in a translation.	76
	Chap

The Table.

Chap. V I.	The first helpe called <i>inducement</i> , or customes proper to the Iewes.	84
Section 1.	Concerning the time appointed for Gods worship. Paragraphe,	1. Of the Sabbath.
		2. Of the new Moones.
		3. Of their yearly feasts.
		1. Of the Pascha.
		2. Of the Pentecost.
Section 2.	The places appointed for Gods worship. Paragraphe,	3. Of the feast of the Tabernacles.
		4. Of the counting of their yeare.
		1. Of the Temple of Ierusalem.
		2. Of their Synagogues.
		3. Of their place of Prayers.
Section 3.	The persons appointed for Gods worship. Paragraphe,	4. Of the Temples built without Ierusalem.
		5. Of the Temple of Heliopolis.
		1. Of the ordination of the Priests.
		1. In what order the stones were set in the breast-plate of Aaron
		2. How the high Priest wore his girdle, and what it signified.
Section 4.	The persons appointed for Gods worship. Paragraphe,	3. Of the high Priests apparel.
		4. Of the foure and twentie orders of their Priests.
		3. Of their Sacraments, and first of Circumcision.
		1. Of the place where they eate the Passeeover.
		2. Of the number which did eate the Passeeover, & how many Suppers concurred together.
Section 5.	The persons appointed for Gods worship. Paragraphe,	3. Of their common Supper, with which the Passeeover is joyned.
		4. Of the third Supper.
		5. Of the changing of the Passeeover into the Lords Supper.
		5. Of their gestures in Prayers.
		1. Of their manner of Prayer.
Section 6.	The persons appointed for Gods worship. Paragraphe,	2. Of their many helpes they had in Prayer.
		6. Of their Musicke.
		7. Of their excommunication.
		1. Of the manner how they excommunicate the Samaritans.

The Table.

Sect. 4.	{	Of their Ecclesiasticall po-	{	1. Of their Proselytes.	149
		litickes.		3. Of their first Fruits.	152
		Paragraphe.		3. Of their Tythes.	154
Sect. 5.	{	Of their Scholasticall Po-	{	1. Of their Schooles.	157
		litickes.		2. Of their title Rabbi.	160
		Paragraphe.		3. Of their Schollers.	161
Sect. 6.	{	Of their meere Poli-	{	1. Of their Civill times.	164
		ticks.		2. Of their Months.	168
		Paragraphe.		3. Of their Yeares.	169
Sect. 7.	{	Of Civill persons.	{	Of the honor due to their Kings.	170
		Paragraphe.			
				1. Of the number which sate in this	
				Indicatory.	176
				2. Of the persons who sate in this lu-	
				dicatory.	ib.
				3. Of the manner of their election.	177
				4. Of the properties required in	
				them.	ib.
				5. Of the matters which they jud-	
				ged.	178
				2. Of the second Indicatory.	
				1. Of the place where they sate.	
				Diatriba.	179.
				3. Of the third Indicatory.	180. &c.
				4. Of the time when they judged.	ib.
				5. Of their foure capitall punish-	
				ments, which they call deaths.	
				Diatriba.	183
				1. Of the place of execu-	
				on.	187
				6. Of their punishments	
				not capitall.	188
				Diatriba.	
				1. Of their Whipping	189
				2. Of their mutilation.	191
				3. Of the tortures used by the tyrants	
				against the godly.	193
				7. Of their civill contracts and bargaines.	ibid
				8. How they measured their ground.	195
				9. How the ancients reckoned their yeares.	196
				10. Of their measures and weight,	
				for liquid and dry measures.	197
				Diatriba.	
				1. Of their Shekels.	100
				11. Of	

The Table.

11. <i>Of their marriage,</i> Diatriba.	{ 1. <i>The time betwene the affiancing and the marriage.</i> 203 { 2. <i>The time of their marriage.</i> Ibid. { 3. <i>Of their divorce.</i> 206
12. <i>Of their feasts,</i> Diatriba.	{ 1. <i>Of the forme of their Tables.</i> { 212
13. <i>Of their apparell.</i>	314
14. <i>Of their warres,</i> Diatriba.	{ 1. <i>Of the forme of their Campe.</i> { 218. { 2. <i>Of their Colours or Ensignes.</i> { 219.
15. <i>Of their Burialls</i> Diatriba.	{ 1. <i>The place of their Burialls.</i> { 223. { 2. <i>How they called the place of Buriall.</i> { 227

In the second Booke is contained,

CHAP. I.

T H E sense of the Scripture.	229
Chap. II. <i>The manner how to observe Doctrine out of the Scriptures, from affirmations and negations in a Text.</i>	222
Chap. III. <i>The gathering of Doctrine from the propriety or manner of speech in a Scripture.</i>	242
Chap. IIII. <i>The morall instructions gathered from the Morall Law.</i>	254
Chap. V. <i>How the Scriptures teach us by Examples.</i>	263
Chap. VI. <i>The gathering of doctrine from the externall means.</i>	269

In the third Booke is contained.

CHAP. I.

T H E confirmation of Doctrine.	272
Chap. II. <i>The Illustration of Doctrine by comparisons.</i>	278
Chap. III. <i>The application of Doctrine.</i>	288
Chap. IIII. <i>The consolation of Doctrine.</i>	297
Chap. V. <i>The comfort that a christian hath who is stained with some great sinne.</i>	307
Chap. VI. <i>The manner how the Priests under the Law blessed the people.</i>	311

The Names of the Authors mentioned in this Volume.

<p>A Benezra. Ælianus. Adrian Turneb. Alex. ab Alexandro. Ambrosius. Anaxagoras. Anton. histor. Anton. Nebriff. Aquila. Aratus Poeta. Arias Monta. Ariste as. Aristophanes. Aristoxenus music. Athanalius. Augustinus. Aynsworth. B Aronius. Basilus. Beda. Beiffius. Bellarmius. Beniam. Tadel. Bernardus. Beza. Bias. Broughton. Bucer. Gramm. Lexicon. Mazora. Buxtorf. Tiberias. Abbrev. Synag. Iudæa. C Ælius. Caninius. Carolstadius. Castalio. Causabonus. Chrysostomus. Chron. templ. Secund. Clem. Alexand.</p>	<p>Clem. Anacle. Cleobolus. Cornel. Tacit. Aurel. Baccaræ. Carthag. Chalced. Concil. Constant. Ephes. Laodic. Nicen. D Amascenus. Diodor. sicul. Dionys. Hilicarn. In Pentateuch. In Prophet. Druſ. Præter. Quæſit. per. Quæſtiones. E Lias Levita. Epimenides. Epiphanius. Eusebius. F Abrius. Fuller. Miſcel. G Ratianus. Gerson. Greg. Nazianz. Greg. Neocæs. Greg. de Valent. H Mcuni. Hegesippus. Herodotus. Hieronymus. Horatius. Hugo Cardinal. I Oan. Isaac. Levita. Ioſephus. Iunius. Iuſtinus.</p>	<p>Iuvenalis. L Aæantius. Lyranus. M Aimonides. Miſnerus. Moſ. Gerund. Munſterus. N Atal. Comes. Navarra. Novatus. Nicephorus. O Ccam. Origenes. Orpheus. Ovidius. P Acuvius. Perkens. Peronius. Perſeus. Comestor. Crinitus. Cunæus. Galatinus. Lumbardus. Victor. Petrus. Pencerus. Philo Iudæus. Pic. Mirandula. Plinius. Plutarchus. Polybius. Pomponius. Prudentius. Q Vintilianus. Q. Curtius. R Aquila. David Kim-chi. Rab.</p>	<p>Iuda Barcel. Salomon. Rheinoldus. Ruffinus. S Saluſtius. Canon Iſag. Eleuch. Trihar. Elench. temp. Eusebian. Opuscula. Scorus. Seneca. Shindlerus. Sigonius. Sozomenes. Symmachus. T Alm. Babylon. Ierulol. Targ. Ionathan. Onkelos. Vzziell. Tertullianus. Theodoretus. Theodor. Gaza. Theodotion. Theophylactus. Thomas Aquin. Genev. Hieron. Nova. Samarit. Septuag. Syrian. Tremelius. Tripart. hiſt. V Arro. Vitgilius. Vitruvius. Z Enophon. Zonoras.</p>
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A Table of the places of Scripture handed in this Booke.

<i>Genesiu.</i> <i>Cap. Ver. pag.</i>	34 33 272 37 25 105	<i>Levit.</i> 9 6 70 11 18 80 12 6 51 13 52 10 17 1 18 23 32 96 24 25 9	11 26 248 13 15 64 16 28 256 17 10 79	<i>1 Chron.</i> 1 10 14 1 5 44 3 5 44 11 22 43 11 11 15. 18 12 51
1 1 58 1 10 50 1 20 Ibid. 2 70 3 3 8 12 292 4 26 3 6 9 59 8 12 22 9 20 52 10 10 14 11 1 13 11 32 59 14 1 5 32 277 18 7 64 31 47 13 34 14 52 35 16 80 49 10 64	<i>Nume</i> 6 312 11 5 41 16 17 70 23 17 66 30 3 4	<i>Dent.</i> 3 11 83 5 22 48 6 5 62 14 5 80 21 7 44 22 9 81 25 2 58 32 8 70 9 79 34 5 254	<i>1 Sam.</i> 2 27 250 4 4 52 9 16 63 10 6 22 14 14 81 28 2 25	<i>2 Chron.</i> 4 26 108 20 12 21 12 295
<i>Exod.</i> 2 10 22 3 20 4 20 70 9 31 15 12 17 64 13 16 32 17 21 25 19 18 26 20 3 6 12 63 24 8 63	<i>Exod.</i> 21 7 44 22 9 81 25 2 58 32 8 70 9 79 34 5 254	<i>Iosb.</i> 2 1 196 3 4 89	<i>2 Sam.</i> 5 23 26 8 13 51 20 41 23 20 43 24 15 74	<i>Ezra</i> 4 5 33
	<i>Indg.</i> 3 20 266 24 247	<i>1 King.</i> 3 24 262 8 9 104 16 19 24 26 46 19 11 27 21 12 81 22 48 44	<i>2 King.</i> 8 10 45 18 4 254 26 13 27 46 23 14 249	<i>Nehem.</i> 9 60 13 23 12 13 33 19 91
				<i>Esther.</i> 2 5 55
				<i>Iob.</i> 2 9 250 4 16 27 6 7 33 9 26 285 31 10 248 40 30 61
				<i>Psal.</i> 16 10 43 17 8 279 19 1

The Table.

19	1	30	<i>Esa.</i>			39	7	4	4	4	27
22	15	45	3	287		40	4	23	<i>Matth.</i>		
40	7	62	7	8	65	<i>Dan.</i>			2	6	61
47	5	62	8	18	230	2	4	33	2	23	ib.
51	4	ib.	9	17	61	5	24	31	5	29	232
58	4	278	11	1	ib.	7		22	6	22	7
69	22	230	19	29	67	10	1	24	9	13	238
77	7	62		18	12	11	37	240		23	227
81	3	80		29	67	12	11	65	12	31	ib.
	8	26	22	13	61	<i>Hof.</i>			17	12	10
91	13	66	40	25	59	1	2	332	19	20	7
110	5	21	42	5	58	2	16	79		33	239
114	1	13	49	12	83	4	10	280		43	36
116	16	284	51	14	42	7	11	ib.	23	16	84
139	15	282	52	7	63	8	12	19	24	15	65
143	2	306	54	11	59	12	10	19	26	28	63
<i>Prov.</i>			58	13	85	<i>Amos.</i>			27	62	86
3	24	43	61	1	43	6	8	270	28	1	83
4	3	44	63	9	44	<i>Mica.</i>			<i>Mark.</i>		
8	15	36	65	7	67	3	12	65	1	2	36
	22	77	66	12	284	5	1	61	3	17	26
9	17	248	<i>Iere.</i>			<i>Habac.</i>			7	4	78
17	15	40	2	24	281	1	4	279		11	83
19	15	81	6		282	2	4	53	8	12	82
21	14	109	10	11	30	<i>Zach.</i>			12	10	41
25	21	232	17	11	280	3	2	22	12	36	24
27	2	250	22	14	290	6	12	61	23	11	53
30	11	239	25	26	209	11	1	65	14	17	17
<i>Ecclef.</i>			35	18	64	<i>Uth.</i>			16	1	87
2	5	78	<i>Lament.</i>			<i>Mal.</i>			<i>Luke.</i>		
4	27	46	4	21	81	1	11	67	1	6	306
9	2	263	<i>Ezek.</i>			3	4	67	1	78	66
<i>Cant.</i>			1	3	24	<i>Uth.</i>			3	29	53
2	8	244	2	2	ib.	<i>Uth.</i>			4	18	42
8	8	ib.	3	9	295	<i>Uth.</i>			18	12	88
			13	19	294	<i>Uth.</i>			19	44	65
			27	11	83	<i>Uth.</i>			22	20	63
						<i>Uth.</i>					24

The Table.

24 41	4 5 56	5 23 288	<i>Iam.</i>
24 49 24	6 23 309		2 23 111
<i>John.</i>	20 15 63	<i>2 Theff.</i>	2 24 55
1 14 288	23 10	2 16 11	24 ib.
1 29 90	12 20 232	3 14 4	4 12 11
2 16 290			5 14 265
5 39 29	<i>1 Cor.</i>	<i>1 Tim.</i>	<i>1 Pet.</i>
7 35 34	3 15 40		1 15 73
8 56 20	6 17 298	1 19 282	3 21 63
11 9 86	9 9 232	3 15 287	
12 56 26	11 24 63	6 4 276	<i>2 Pet.</i>
13 34 34	14 11 69		1 20 40
16 24 86	15 32 61	<i>2 Tim.</i>	1 27 ib.
17 3 9			
19 24 32	<i>2 Cor.</i>	1 15 282	<i>1 Job.</i>
36 230	6 17 8	3 6 281	3 14 299
21 22 239	11 21 52	3 18 34	
7 308			
<i>AE.</i>	<i>Gal.</i>	<i>Titim.</i>	<i>Indr.</i>
1 6 10	1 10 69	1 11 46	7 284
1 19 27	3 28 9	1 2 277	9 38
3 24 35		1 15 66	15 295
4 36 255	<i>Ephes.</i>		
6 1 71	4 8 62		
9 5 33	6 3 63	<i>Heb.</i>	<i>Revel.</i>
13 20 63		1 2 1	1 4 312
15 29 57	<i>Coloss.</i>	1 1 19	1 19 285
16 10 57	2 16 93	2 2 330	2 12 183
19 5 54	2 21 8	4 15 238	3 16 284
24 18 267	2 19 41	5 4 242	4 6 108
	3 11 3	7 1 79	6 8 74
	15 300	9 4 103	9 283
<i>Rom.</i>		10 5 230	8 4 105
1 16 53	<i>1 Theff.</i>	11 31 273	22 21 39
3 4 62	3 3 287		13 8 44

A Table of such Hebrew words as
are expounded in this booke.

א	ארו	94	ח	חצ	96	ע	עצ	34
	ארני	245		חי	43		עארה	97
	אורם	25		חיב	ib.		ערכ	87
	אישי	79		חסידים	ibid.		ערם	81
	אלהים	245		חנק	184		עשרה	44
	ארם	9	ט	טעמים	49	פ	עשר	ib.
ב	ברבר	5		יח	93		פנים	42
	בר	ib.	כ	יח	80		פקדון	58
	ברית	34		ככרת	10	ק	פפפ	4
	בת-קול	26		כושם	79		קרי	90
ג	גוים	10		כמר	92	ר	קבת	19
	גשר	94	ל	כסה	37		קש	ib.
	גמרים	83		כתב	44		רנו	96
	גנן	37		לא	ib.		רבי	24
ד	דיון	91		לבני	ib.		רנלים	80
	ה	4	מ	לו	ib.		רוה-הקש	281
	הוחר	245		לפני	91		רכם	295
	ההה	80		מוצי	90		רכמתי	241
	הימים	249		מעלה	88	ש	רשעים	290
	המשחית	19		מלכות	9		שאול	16
	הרכיתי	43		ממרים	7		שני	ib.
	הרג	43	ס	מנין	182		שער	186
	הלישים	251		משרים	43	ת	שפכה	10
	זאת		ע	סקל	ib.		שפכו	25
				ענוים			שרפ	
				עניים			תי-קו	
							חמים	

A

A Table of the Greeke words ex- pounded in this Booke.

Α		Ἔντα.	93	Ορθοτάμειν.	283
Ἄδελφον.	1	Ἔορτη.	58	Ορσίληματα.	84
Λιχμάλαια.	281	Ερίσπας.	76	Π	
Λιχμάνιστοι.	38	Εσθίωντων.	137	Παθηλικά.	251
Λιχμάνιστοι.	148	Ευχμιοντός.	243	Παραγραμματαπισμός.	37
Ἄλυσος.	10	Η		Παράσκην.	86
Αλεξισάμαχος.	142	Ἡρώικον.	1	Παράφρασις.	69
Αμαρτία.	48	Θ		Παρίσβασις.	86
Αναβλεπών.	83	Θεοπνεύστοι.	69	Παρόψις.	135
Αναχνοσκήν.	73	Θυσία.	76	Πνευμα.	34
Ανατολή.	139	Ι		Προδωμον.	103
Ανθρωπομορφίαι.	243	Ιερευσ.	79	Προκλαίοντες.	148
Αρχισυνάγωγος.	111	Ιουδαίμ.	6	Πρωή.	83
Ασπίς.	73	Ἰσθρικον.	1	Σ	
Ἀσπληναι.	93	Κ		σάββαζεν.	16
Ασπληνίτις.	10	Καθαροί.	130	σάββατον.	98
Ασπρίξαι.	149	Καταπέδη.	75	Σκυθίσμ.	5
Β		Καταβραβεύειν.	281	Συνισκίμενοι.	148
Βαββαρίσμ.	3	Κατωρχησι.	108	Συνθήκη.	34
Βραβύτης.	299	Κεφάλι.	15	Συνόλ.	94
Δ		Κλήρ.	79	χλευασμ.	243
Διαθήκη.	34	Κολλόμενοι.	298	Τ	
Δένδρον.	ib.	Κροτάω.	80	Τελειώ.	10
Δευτέρα.	97	Κρύπτη.	38	Τελειώσις.	130
Δευτερόφωνον.	ib.	Μ		Τριγωναί.	76
Δευτερώσις.	75	Μάγοι.	79	Υ	
Διανογική.	42	Μερ.	58	Υποτίπτοντες.	148
Δογματικος.	274	Μύσις.	130	Φ	
Ε		Μύθικον.	2	Φάκερον.	1
Ἐβελμικοντα.	99	Ν		Φραγμον.	37
Ἐδοπία.	253	Ναυ.	237	Χ	
Ἐκπός.	77	Νικηφορ.	300	Χρησ.	271
Ἐκφρασις.	69	Ξ		Χρῆσ.	271
Ελληνισμ.	9	Ξύλον.	34	Υ	
Ελλητική.	245	Ο		Υψύ.	1
Εμφατικός.	243	Ονοχρόταλον.	80	Ω	
Ενδιαθετ.	38	Ονοχρῆτ.	269	Ὠρυζαν.	46

An Alphabetical Table of the cheefe points intreated of in this Booke.

A

Accents necessary to bee
considered. Page 51
Eternity divers wayes taken

259

Allegory twofold. 233

Altar of Brasse how called, 106.
who might onely offer at the
golden Altar, 107 foure men
dishonoured the Altar. 180

Amen threefold. 143

Anabaptists error. 261

Apologue what. 233

*Apocryphe bookes what they
were.* 37. they were of two
sorts. 38

Apostates of two sorts. 9, 11

Apostles bearers of three sorts.

33

Apparell. 214

Application of doctrine. 288

Aramite who he was. 9

Arke what was in it. 103

B

*Barbarisme what sort of Ido-
latrie.* 3

*Bath-cel what sort of revela-
tion.* 26

*How the Priests blessed under
the Law.* 311

*Bookes in Scripture that end
with threatnings.* 47

Bread in the Sacrament. 132.

four sorts of Bread. ib.

Breastplate of the High priest.
119

Burialls. 223. place where they
were buried. 225. how the
place was called. 227

C

*Canonicall bookes of the old Te-
stament.* 35. how they are di-
vided. ib.

*Canonicall bookes of the new
Testament.* 39. who sealed
the Canon of the Scriptures.
ib.

*Ceremonies in what use now,
257. how long they lasted,* ib.
why some were kept by the
Apostles. 267

Circumcision what, 125. when
institute, ib. it was neglected
in Egypt, 126. it was a signe
of mortification, 127. the pu-
nishment for despying of it,
127. the witnesses at it, 128.
the divers periods of it. ib.

*Citation of Scripture how to be
used.* 277, 278

*Comparisons whence to be ta-
ken,* 278. they are of diuers
thing, 279. they are not to be
wrested. 285

Chri-

The Table.

<i>Christian mans divers estate.</i>		<i>Exphrasiz what.</i>	68
	303	<i>Evening beginneth not the day,</i>	
<i>Christianisme what.</i>	11	<i>86. morning threefold</i>	87
<i>Consolations in rebukes how to</i>		<i>Examples how they teach us,</i>	
<i>bee used, 294. consolations a-</i>			263
<i>gainst satan, 304. consolations</i>		<i>Exaggeration of sinne, 291. 292</i>	
<i>to a great sinner.</i>	307	<i>Excommunication among the</i>	
<i>Contention betwixt the Ea-</i>		<i>Iewes. 145. what degrees it</i>	
<i>sterne and Westerne Church.</i>		<i>had.</i>	ib.
	137	E	
<i>Contrasts amongst the Iewes.</i>		<i>Feasts translation threefold, 93</i>	
	193	<i>why translation was made of</i>	
<i>Craftie sinner.</i>	293	<i>them.</i>	ib.
<i>Crowne threefold among the</i>		<i>Fire in the first Temple whence,</i>	
<i>Hebrewes.</i>	36	<i>106. the Heathen did imitate</i>	
<i>Cup of the Pascheover whether</i>		<i>it.</i>	107
<i>sacramentall.</i>	136	<i>First fruits.</i>	153
<i>Customes proper to the Iewes.</i>		<i>Frontlets for prayer.</i>	141
D	84	G	
<i>Day naturally beginneth in the</i>		<i>Gestures in prayer.</i>	139
<i>morning.</i>	86. 164	<i>God is conceived three wayes,</i>	
<i>Death of divers sorts.</i>	83	<i>243. Gods children and the</i>	
<i>Degrees of sinne.</i>	301	<i>wicked may goe farre toge-</i>	
<i>Distinctions of schoolemen how</i>		<i>ther in sinne. 302. how God</i>	
<i>to be used.</i>	276	<i>is come to be known by us.</i>	243
<i>Divorce how it was done.</i>	206	H	
<i>Doctrines how to be gathered</i>		<i>Hebrew the first language. 12.</i>	
<i>from affirmative Scriptures.</i>		<i>first impositions of names in</i>	
<i>236. and from negative</i>		<i>it. ib. why called the Hebrew</i>	
<i>Scriptures. 238. and from the</i>		<i>tongue. ib. and the language</i>	
<i>proprietic of speech.</i>	242	<i>of Canaan. ib. and the Iewish</i>	
<i>Doctrines gathered from the</i>		<i>tongue 13. in this tongue God,</i>	
<i>externall meanes. 266. Ab-</i>		<i>the Angels & Patriarches</i>	
<i>surd collation of Doctrine.</i>	265, &c.	<i>spake first. ib. it was not</i>	
<i>Doctrines how to be confirmed.</i>		<i>a punishment of sinne. ib. the</i>	
	272	<i>metropolis of all languages.</i>	
E		<i>14. maternall tongues what</i>	
<i>Esseans of what religion.</i>	8	<i>they are. 15. what a derived</i>	
<i>Elias expelled by the Iewes.</i>	9	<i>tongue is. ib. the first derived</i>	
		993	tongues

The Table.

<p> <i>tongues from the Hebrew. ib.</i> <i>differences betwixt a derived and a borrowed tongue. ib.</i> <i>betwixt a derived and mother tongue, betwixt a mother tongue and a dialect. 17.</i> <i>the maternall tongues of Europe. 18</i> <i>Hereticks in what counsellis condemned. 10</i> <i>High priest a type of Christ in his marriage. 122. in his death. ib. who was his sagan. 123. why there were two High priests. ib.</i> <i>History how distinguished and what it is. 233</i> <i>Holy place what stood in it. 108. howes distinguished. 165. howes on Achaz dyall. 166</i> </p> <p style="text-align: center;">I</p> <p> <i>Idolatrour worship of foure sorts. 2. How it was continued in the world. 4, & 5</i> <i>Iewes of two sorts. 73</i> <i>Illustration of the spirit what impression it begets. 20</i> <i>Illustration of doctrine from similitudes. 278</i> <i>Instructions morall. 254</i> <i>Interpretation private threefold. 40</i> <i>Judaisme what it was. 6</i> <i>Indicatives. 176. the number that judged. ibid. where they sate. 179. the time when they judged. 180</i> </p>	<p> <i>Properties required in them. 177</i> </p> <p style="text-align: center;">K</p> <p> <i>Kings how they were honoured. 170. their anointing. 171. kings of Iuda differed from the Kings of Israel. 171. he sate in the gate. 172. their image was stamped on the money. 174</i> </p> <p style="text-align: center;">L</p> <p> <i>Law morall what priviledges it hath. 254</i> <i>Law judicall how it bound the Iewes. ib. spiritmall Law. 255. Law of nature. 257</i> <i>Leaven diligently searched at the passeover. 129. Instructions gathered from the Morall law. 254</i> </p> <p style="text-align: center;">M</p> <p> <i>Malefactors how put to death. 187</i> <i>Marriages. 201. the time when they were married. 202</i> <i>Mazoris what use to be made of them. 37, 43, 50</i> <i>Meanes to come by the sense of the Scriptures. 41. Of measures and weights. 197</i> <i>Metaphrase what it is. 68</i> <i>Moneths how they differed before the captivity and after</i> </p>
---	---

The Table.

after. 168. months intercalated. 100. the intercalating but esteemed a point of time.	101	Passover it had a preparation. 96. what the Passover is 129. where it was eaten. 131 what they did at it. ib. the number that ate. ib. questions at the passover. 133. many things in the Passover not sacramentall.	136
New Moones.	92	Pentecost.	97
Morning threefold.	87	Pentecost how reckoned. 97. Samaritans abuse of it. ib.	
Moses priviledges above all prophets. 21. he did not prophesy when he listed. ib. his name changed.	32.	Pharisees of what religion. 7. seaven of them.	ib.
Moses law how read of old. 57, 58. divided in fiftie three sections.	ib.	Periods of time.	1
Musicks of the Iewes.	143	Phylacteries.	140, 141
N		Pointing of Scripture necessary. 48. points of two sorts. ib the valour but not the figure of the points naturall to the letters. ib. how the commandments are pointed.	56
Noahs seven precepts.	6	Prayer what helps they had for it.	140
they are cited by the Apostles, ib. his posterity advise to dwell still in one place.	13	Precepts negative bind more strictly than affirmative.	89
Nimrod honoured by the name Belus. 14. afterward as a God.	ib.	Priests how ordained. 1. 6. High priest how bee was a type of Christ. 117. chiefe Priests distinguished in orders.	124
Necessity twofold.	68	Prophecies revealed to three faculties. 20. In a Prophet of God foure conditions required. 19. Prophets understood by two meanes. 23. heathen Poetry sanctified by the holy Ghost. 31. Prophets later and former. 35. what a Prophet is properly.	36
New Moones why instituted.	16	Profelits.	149
Note of denyall how to be expounded.	238	R	
O		R	
Occasions of sinne.	256		
Oracle of Apollo spoke in favour of King Philip.	70	R	
P			
Paraphrase what it is.	68.	R	

The Table.

R	
Reading of the Scriptures. 42,	sense is found out, 41. Scrip-
marginall and line reading	tures compared are a helpe
ib. what reading wee are to	to the right sense, 57. why di-
follow. 43. line reading when	vided in sections. 58
to be followed. ib.	Schooles. 157
Religion may have foure chan-	Scholars 157
ges. 138	Sense of Scripture how to bee
Rebuke the first part of appli-	found out. 229
cation. 189	Signes externall what they re-
Revelations of God extraordi-	present. 20
nary fourefold, 19, revelatiōs	Sinnes where judged. 302
sleeping or waking, 20, which	T
is the most excellent. 22	Tabernacles feast. 99
S	
Sabboth set apart by God for	Translations of Aquila, Theo-
his worship. 85. when it be-	dotion and Symmachus. 74.
ginneeth. 86. the Sabbaths	What things to be obserued in
priviledges. 87. why it was	a Translation. 78
first institute. 88. in what	Teachers, sundry sorts. 158
case it may bee broken. 91.	The Temple of Ierusalem. 103
what is a Sabboth dayes tra-	Time divided into foure pe-
vel. 89. superstitions kee-	riods. 1, &c.
ping of the Sabboth. 91	Tithes of the Iewes. 154
Sacraments onely institute by	Torments used against the god-
God. 125	ly. 193
Samaritanism what. 8	V
Scriptures, in them are three	Vrim and Thummim. 25
things to be considered. 30.	W
in what language they were	Of the Iewes Warres. 216
written. ib. what languages	Of the Whipping used among
Gsd the Father, Sonne, and	the Iewes. 189
holy Ghost, sanctified, ib. who	Y
were writers thereof, 36. how	Teare how counted. 100, &c.
to be interpreted, 40. how the	Z
	Zipporah circumcised her
	child. 266

PRO.



PROLEGOMENA:

OR

INTRODVCTION TO THE

Booke : wherein is discovered : First, the di-
verse Periods of the World . Secondly, the idolatrous,
and true worship of God, which fell out in these Periods :

Thirdly, the language spoken in those Periods: Fourthly,
the manner how God revealed himselfe to his
owne people, extraordinarily.

CHAP. I.

The Periods of the World.



HE Scriptures have divided the
time of the world, in foure
chiefe ages, which the later Wri-
ters call *Periods*.

The Scriptures set downe
the first *Period* of time from the
creation, to the flood. The se-
cond from the Flood, to the pro-
mise made to *Abraham*. The third from the promise
made to *Abraham*, untill *Christ*. The fourth from *Christ*,
untill the end of the world: therefore *Heb. 1. 2.* the Apo-
stle saith, *He hath spoken to us in these last dayes by his Son.*

The later Writers call the first *period* of time, *tem-*
pus αἰνίου obscure time or not manifest. The second
ἡρώμεον the time of great men. The third, *ιστορικόν* the hi-
storical time. The fourth, *φανερόν*, manifest time.

B

The

Canon.

Illustr.

scal. proleg. in Euseb.

I
αἰνίου.

Deceitful.

ἀπατηλόν.

ἱστορικόν.

εὐκρινές.

The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church except that which was drawne by consequence out of the Scriptures; wherefore Varro calles it *tempus inane*, empty time.

The second *period* called heroicke time, which is likewise called *tempus μυθικόν*, or *fabulosum*, lying time, wherein the heathen had little more certainty than in the former *period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers, as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologic & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the Flood, and such.

The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had beene spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity bred this sort of writing, as delight bred the former.

The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greekes had their *Ephemerides* or daily Chronicles, in which they wrote those things that fel out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fell out yeerely worthy to be marked; for the *Chaldeans* had their *Berosus*; the *Egyptians*, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to be much

much more manifest, than the histories in the period preceeding.

But all these foure periods are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no water, where wee may drinke out of the cleare fountaine.

CHAP. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

According to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them.

Coloss. 3. 11. where there is neither Greeke nor Jew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian.

Here are foure divers sorts of people different in Religion from other, *Barbarian, Scythian, Jew and Grecian*, which *Epiphanius* in his first booke of *Heresies* sets downe according to their times thus *Βαρβαρίους, σκυθίους, Ιουδαίους, & ελληνικούς.*

The first Idolatrous Religion professed in the first period was called *Βαρβαρίους*, which was that sort of worship whereby they ascribed to great men then living, divine honour accounting them as gods.

Gen. 4. 26. Then began men to call upon the name of the Lord.

There is a great disagreement among writers concerning the right understanding of these words; for the *Chaldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, and men began

Canon.

Confir:

Illust.

Canon.

I.
Βαρβαρίους.

Conf.

Illust.

בְּשֵׁם יְהוָה
אֵל הוֹחֵל לְקָרָא

to pray in the name of the Lord, and to call themselves by the sonnes of God. Otherstake them in the contrarie signification, then profanenesse began to call men by the name of the Lord, az *huhhal likro bishem jehova.*

For better understanding of this, we must marke that the ambiguity of the phrase is had in the word *huhhal*, which in divers conjugations signifieth diversly, but in the conjugation *hiphil* and *hophal* it is taken for the most part in a bad sense, as *Ezek. 39. 7. Neyther will I suffer my holy name to be profaned*: So *Num. 30. 3. If a man vow a vow, let him not profane it by his word.* So here in the conjugation, the time when this profanenesse began is set downe, that in *Enosh* dayes profanenesse began among men to call them by the name of the Lord, according to which sense the Iewes expound the same words; for *R. D. Kimchi* saith, *tunc ceperunt votare nomina deastrorum & idolorum de nomine Dei*, that is, *Men began to call those whose names were dignified among the starres, and to call the names of their idols by the name of their God.* And as *R. Salomon* saith, they began to give them divine worship. In particular wee know not who those great men were, to whom they gave this divine worship, but if we will compare the beginning of the sixt Chapter following with this verse, we shall see that the people of the world are ranked in two sorts, the sonnes of God, and the sonnes of men; the sonnes of God were those that came of *Seth*, and the sonnes of men that came of *Cane*, with whom the sonnes of God married and gave in marriage till the flood came; These that descended of *Cain* were they that when they were living called themselves by the name of the Lord, and the sonnes of God by calling upon them did profane the name of the Lord.

This period of *Barbarisme* indured from *Enosh* dayes till the flood, and because no writer hath made mention of

R. m. C. Nathman, in his treatise of Idolatry.

Epiph. con. haer. 6. 1.
Be da. de iev. 1.

of it, it is called *tempus adumbratum* or obscure time; It is called *βαρβαρισμὸς* from *barbar*, to be altogether without; *bar* in the *Syriack* dialect signifieth without, and being doubled it augments the signification, for those idolaters were strangers from God and his Church and without the covenant.

All the time of this first period, the true worship of God was kept still in the family of *Seth* and his posterity, till *Noahs* dayes, when the flood came and destroyed all who profanely called upon the name of the Lord.

The second Idolatrous religion which began in the second period, was called *σκυθισμὸς*, which was that Idolatrous worship that they gave to great Conquerours; as in the first period it was given to men living, so now it was given to them after they were dead, as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and such; this was the originall of all idolatrie after the flood.

It was called *σκυθισμὸς*, because the Persians called the *Scythians*, with whom they were conversant, *Saka's* a *sach* vel *sachfack*, which signifieth a multitude, because they were gathered together in multitudes. So the Arabians from *gnarabb miscere, turba miscellanea*, a confused multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Persia vsed them in his Warres: *Symmachus* translates, *King of the Nations*, King of the *Scythians*. *Gen. 14*. Those warring people worshipped as gods, those mighty Conquerours.

This Scythisme or Idolatrous worship^m began after the Flood; and endured a long time in the world, even to *Abraham*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink offering.

The worship of God was this second period in *Noahs* family, and in his sonne *Sems* posterity.

כִּרְכַּר
כִּרְכַּר

Canon.

2.

Σκυθισμὸς.

Illust.

k Fall. Miscel.

1 Symmach. βασιλεὺς σκύθων.

m Epiph. contra. hares. lib. i.

n Targ'm 2 Ruth, Hæc
sunt verba. Decem sunt
præcepta, sicut sunt des-
cem membra radicalia.
1 Cor. 2. Annu. 3. Os. 4.
Cecidimus. Manus.
6. Fear. Fecimus
concessionem. 8. Peder.
9. O. m. 10. Renes.
Pende septem præcepta
quæ præcepta sunt Noab.
Iudicium, Benedictio,
et c. Shmar. Pentag.

o Concil. Aurel. 6. Can. 2

Canon.

3

Iudaismus.

Canon.

Confir.

Illust.

Noahs family was directed all this time, by the precepts given by God to him.

The seven^a precepts given to Noah were these. First, Iudgement. Secondly, Blessing, which was onely to blesse the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatry. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts. Fifthly, from shedding of blood. Sixtly, from rapines. Seventhly, *N: membrum de vivo* (that is) that they should not pull a member from a living creature.

The Apostles have reference to those precepts, when they commanded the Gentiles, *to abstaine from strangled, from fornication and Idols: Act. 15. 29.* Because these were most anciently forbidden, and the Iewes respected them most, as delivered from Noah unto them: the Gentiles are commanded to abstaine from them, untill perfect vni-ty were made up betwixt them and the Iewes: for (*Moses is read in their Synagogues unto this day Act. 15. 21.*) They professe the ceremoniall Law as yet, therefore the Gentiles shall abstaine from those, for giving offence to the Iewes. But when the^o Councell of Orleans afterward commanded abstinence from blood, because the Apostles forbade it: it was not well concluded, *Nam quod ambulatorium est in lege, perit*: That which hath no establishment in the Law perisheth.

Iudaismus, or Iudaisme was that sort of false worship, which the Iewes devised contrary to the revealed will of God, first to Abraham, secondly to Moses; thirdly, to the Prophets.

When God entered into covenant with the people, he would onely be worshipped.

Exod. 20. 3. Ye shall have no other Gods but me.

Here is commanded, first, that ye shall have a God. Secondly, ye shall have me for your God. Thirdly, ye shall

shall have me onely for your God. Fourthly, ye shall have me alwayes for your God.

Ye shall have a God. This proposition condemneth the Barbarian, who liveth without the knowledge of the true God.

Ye shall have me for your God. As this proposition iustificth the Jew and Profelyte, so it condemneth all heresie and schisme of the Sadduce, the Pharise, and Essæan, this was Iudaisme properly.

I. It cōdemnes the Sadduces who denyed the immortality of the soule, that there were no Spirits nor Angels. They denied the Scriptures, except *Moses. Non agnoscunt seculum nisi præsens* (that is) they acknowledged not a time to come, when there shall be a Resurrection; when as Christ saith, *Mat. 12. 32. Neither in this life nor in the life to come.* Therefore by the Jews they were call *Mena-im* *v. l. p. obrosi* contentious, or calumnious. *q Gabia* the sonne of *pissa* reasoneth against the Sadduces thus. *Si quid ex factis id factis. Ergo quod fuit, erit:* that is, *If that which was, was. Therefore that which was, shall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of something againe?

II. The Pharisees were a sect so called, because they separated themselves from other, by an hypocriticall kind of service and outward shew: *Drusus* maketh mention of seaven sorts of them, but there are onely four usually made mention of.

1. The Pharise of *Praise*, that did all, that he might be seene of men; of those Christ speakes. *Mat. 6. 22 They blew their Trumpets, when they gave Almes, that they might be seene of men.*

2. The Pharise who saith: (*what is it that I have not done* (as if he should say:) *I have done that which the Law commands, and more.* Such a Pharisee was the young man in the Gospell: *Mat. 19. 20. All these have I kept from my youth.*

I

2

p Orig. contra Cels.

מנין
q Talm. Phesic. 105.

r Drus. in Elench. trihar

* Addition to the
Law.
(*Epiph. advers. hares.*
lib. I.)

† *Dyn in Elench. tribat.*

u *Full, Miscel.*

x *R. Salam, in Gen.*

* *Epiph. contra hares.*

3

4

young. Such are the new Pharises who say, they have workes of supererogation: and as the old Pharises had their *auctarium legis*;* so have they good workes to spare to others.

3. The ^t Pharise of blood, who knockt his head against the wall, so that the blood came: they carried thornes in their cloathes, and spread thornes in their beds, that they might sleepe the lesse, and attend their prayers the more. Such are the new Pharises, the pœnitentiaries, who whip themselves vntill the blood come downe.

4. The ^t Pharise of feare, who abstained from doing evill onely, *formidine pœnae*, for feare of punishment.

5. The Pharise of love who obeyed the Law for love of vertue.

6. The Pharise of gaine, who tooke any thing in hand to benefit themselves.

7 The devoted Pharise, that looked onely downeward and never upward nor on any side, because he wore a great mortar on his head.

III. The Essæans were the off-scouring of those Pharises, their Religion was, *Col. 2. 21. Taste not, touch not, handle not.** They would be more precise then the Pharises, they would suffer no man to touch them, they said, *Stand farre from me, for I am more holy then thou.* They dwelt by themselves without Ierusalem: they ate nothing but roots, they dranke no wine.* *Handle not, tangere* here is *tangere ad edendum*. So *Gen. 3. 3. Levis. 21. Ye shall touch no holy thing*, that is, yee shall not touch to eate it. So *2 Cor. 6. 17. Touch none uncleane thing.*

Ye shall have me onely for your God.

This proposition condemneth the Samaritane or Cut-tzan, who worshipped both a true God, and the Idols of the land; this was called by **Epiphanius Samaritanismus*, composed of Iudaisme and Paganisme.

Ye shall have me alwayes for your God.

This

This proposition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worship of the true God, he whose Father was a Iew, and his mother an Egyptian (*Levit. 24. 25. 27.*) falling from the truth. *Targum* translates him *Aramy*. So *Gal. 3. 28.* the *Gracian*, the Syrian translates it *Aramija*. Such Apostates was *Terah*, the father of *Abraham*, *Laban*, & other such Aramites *. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim*, Apostates, and there were two sorts of them, * *Mumerim* Voluntary, or * *Meibomad coacti*, Voluntary or compeld.

The true worship of God now continued first in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and so to Christ.

Ελληνισμὸς, or *Gracisme*, is that false worship which is oppositeto the truth, revealed by Christ and his Apostles.

When Christ entred into covenant with his Elect, he would onely be worshipped.

This is Life eternall to know thee onely to be God, and whom thou hast sent Iesus Christ. Iob. 17. 3.

Here is commanded: First, that ye shall have a Christ. Secondly, yee shall have me for your Christ. Thirdly, yee shall have me onely for your Christ. Fourthly yee shall have me alwayes for your Christ.

Ye shall have a Christ. This proposition condemnes the Pagans who knew not a Christ.

Ye shall have me for your Christ. This proposition condemnes the Iewes, who acknowledge not Iesus the Son of *Mary*, to be their Christ; so the Heretickes, who set themselves against His natures, person, union, and distinction of natures.

The Iewes reject Iesus the Sonne of *Mary*, to be their Christ.

They expect *Elias Tishbites*, to be the fore-runner of Christ,

y Targ Jonathan in Gen.

z Iosephus. Drus in E'uch.

2a; dv.

Drus iuds.

Canon. ελληνισμὸς.

Canon.

Confr:

Illust.

I.

2

Canon.

Illust.

I

תִּשְׁבִּי
Solve nodos, & quas
Homer.
Talmud sapissime.

2

3

4

a Buxtorf. Synagog.

5

Canon.

2

Illust.

T

Christ, and they have a Proverbe, when they cannot resolve any hard question to their Schollers, they say, *Tishbi solvet nodos, when Elias Tishbite shall come, he will resolve all doubts.* But this will be as we say, *Ad gratias calendis, for Elias is already come, and they have done to him what they pleased.* Mat. 17. 12.

They looke for a glorious kingdome, when he comes; *When wilt thou restore the kingdome to Israel?* Act. 1. 6.

They raile against the person of Christ, calling him that hanged God: so they call him crucified, *flamen*, and *subtemen*, Levit. 13. 52. the woofe and the warpe, because these two make the figure of the crosse.

Against his righteousness; *They seeke to be iustified by their owne works:* Rom. 10. 23. And these latter Iewes being asked whether they beleeveth to be saved by Christs righteousness or not, answer, * That every Foxe must pay his owne skinn to the fleaer.

Against the Christians, who are called after his name, They call them (*goym*) the abominable Nation: they call the Turkes *Ismaelites*, the Moores *Cushim*, but us Christians in despite *goym*.

The Hereticks, who impagne Christ natures, or his Person, they acknowledge not Christ for their Christ.

There were foure principall Heretickes. First, *Arius*. Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutyches*. They were condemned in foure Councils, in Neece, Constantinople, Ephesus, and Chalcedon, by foure words, *ἀλuthos* *truly*, *τελειως* *perfectly*, *ἀδιειρητως* *indivisibiliter*, *indivisibly*, *ἑσούχως* *incompositè*, *incomposably*; they denied his Godhead, his Manhood, union of both, and distinction of both.

The Heretiks, who set themselves against His offices, they deny Christ to be their Christ, as the Papists doe.

They deny his Kingly office, they ascribe power to the Pope to give lawes to binde the conscience immediately,

diately, *When there is but one Law-giver. Jam. 4. 12.*

His Priestly office, offering dayly a sacrifice for the quicke and the dead.

His Prophetick office, when they take upon them to supply the defects of the Scriptures (as they call them) by traditions.

Thou shalt have me onely for thy Christ. This proposition fights against the Church of Rome, for they seeke to be justified by their owne righteousness, and the righteousness of Christ. They hold that Christs righteousness merits, and our workes should merite. And ^b Bellarmine sayes, *Opera Sanctorum tincta sanguine Christi merentur*, that is, the workes of the Saints dipped in the blood of Christ doe merite.

Because they beleevd not the truth, he gave them up to beleeve * *That lye. 2 Thess. 2. 16.* To teach us that Popery is nothing but a masse of errors, which make up one great lye against His natures, person, offices and righteousness.

Ye shall have me alwayes for your Christ. The Apostates, who fall away from the knowne truth, have him not alwayes for their Christ.

There are sundry degrees of these Apostates, but the greatest is, when *toti in toto & totaliter excidunt*; * such a one was *Julian* the Apostate, such a one in Spanish is called *runnigado*.

Christianisme, is that true worship, opposite to this *Gracisme*, it is onely found in the true Orthodox Christian Church, not in the Synagogue of Sathan, or anti-christian Church.

2

3

3

^b Bellarm. de Justif.

* *That lye.*

When totally they fall away.

* *runnigado* in Spanish
re gaurt.

CHAP. III.

Of the language which the Fathers spake in the first Period of time, untill the confusion of Babel.

CANON.

THE language which the Fathers spake from the creation to the confusion of *Babel*, was the Hebrew tongue.

Conf.

The imposition of the first names, shewes it to bee the Hebrew tongue, as *Adam*, because he was taken out of the *earth*. So *Chava* signifies *living*, because shee was the *mother of all living*. So *Seth* one *put*, because *Seth* was *put* in place of his brother *Abel*. So *Peleg*, *devision*, because the Countries were divided in his time. ^c So the names of places shew, the first imposition of names to have beene Hebrew, as *Babel*, *Simhar*, *Nimivy* and such. So all antiquity is of this judgement.

^c Ioseph. l. contra Appionem. Euseb. de Prepar. Evangelica. Cyril. l. 1. contra Iulianum.

1. This tongue was called the *Hebrew tongue*, after the confusion of *Babel*, from *Heber*.

^d August. de Civitate Dei. lib. 16. cap. 11. rom. 1. Esay 19. 18.

2. ^d It was called the language of *Canaan*, because the people of God spake this tongue in *Canaan*, not that they learned it of the *Canaanites*: for if the Lord would not have them to speake the language of *Ashdod*; *Neb.* 13. 23. 24. 25. *Dent.* 7. 2. 3. 4. 5. farre lesse would he have the to learne the language of the *Canaanites*, who were accursed of God. So, ² *Chron.* 20. He blames them for counterfeiting the *Ammonites* in their speech, who were of *Ammon*, as these of *Ashdod* were.

Obiect.

Obiect. But it may be sayd, that many of the ancient names of Townes and places in *Canaan*, were Hebrew names before *Abraham* came there, as we may see in the Booke of *Genesis* and *Ioshua*.

Ans.

Ans. Although these names be Hebrew, yet we deny that they were imposed by the *Canaanites*, but by the Hebrews when they came to *Canaan*. *Laban* the Syrian called

called the hill *Iegar Sabadutha*, a heape of witnesses, Gen 31. 47. but *Jacob* in Hebrew, changed the name of it, and called it *Galeed*, a watch Tower. So yee see the names might be changed from the Canaanitish into the Hebrew language.

3. This tongue was called the Iewish tongue, (*Speake to us in the Iewish tongue*, 2 King. 18. 26.) from the Patriarch *Iudab*.

In this tongue God spake to the Patriarches, in this tongue the Angels spake to men, in this tongue the Prophets wrote the old Testament, This tongue was kept still in the Church in the purity from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*; This tongue was not a punishment of sinne, as other languages were, *Alij propter peccatum voces dissonas habuerunt*, other people for their sinne had their languages confused, but the Church retained her language in purity not partaking with the rest in their presumption at *Bobel*. All other tongues to the Church were but *lingua subsannationis*, a tongue of scorne, *Psalm. 114. 1.* Because they were but as *Barbarians* unto them, they were *populus peregrini sermonis*, the Chaldy Paraphrast translates it, *Barbari sermonis*, a Barbarous speech.

*Ux data est lex in lingua
sancta, ita creatus fuit
Mundus in lingua san-
cta, Talm. Ieruf.*

*c Aug. lib. 16, cap. 11.
tom. 5.*

Of the Languages spoken in the three last periods.

THE whole world was of one Language for the space of two thousands.

Gen. 11. 1. *The whole earth was of one lip and of one word.*

After that the Arke rested upon mount *Ararat* in *Assyria*, the posterity of *Noah* came westward to the plaines of *Shinear*, where they consulted how they might dwell together and not to goe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance*, Deut. 32. 8. that they might replenish

Canon.

Confir.
Illustr.

plenish the earth.) Therefore they advise to build a house in the plaines of *Shinear* to dwell still together, and this was the originall of the *Assyrian* monarchie, which began in *Nimrod*, who was the mighty hunter (of men before the Lord; therefore it is said, *Gen. 10. 10.* that, the beginning of his kingdome was *Babel, Erech, Accad, and Calneh, in the Land of Shinear*; and *1 Chron. 1. 10.* It is said He began to be mighty upon the earth, hee went forth to *Assur* or *Assyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly translated that *Assur* went forth of that land and builded *Ninive*. After he was dead he was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, so that he was both the originall of the monarchie and idolatrie, which in time became a snare to the children of *Israel*.

But the Lord to scatter this devise of *Noahs* posterity, while as they were building, made a confusion of their language, where as they had but one language before this building, he gave to every one a severall language, and none knowing what one another said, they were forced to leave worke, and to scatter themselves upon the face of the earth.

Epiphanius saith, there were seventy men at this building, and every one spake a severall language, whereupon he gathers that there are seventy maternall tongues in the world, although their *propagines* or branches, and *dialects* or proprietic of speech according to divers nations be infinite; the Greeke writers call these that were the originall of their languages *metropes*, *quasi divisi in Linguis*.

In this division, the first originall Language (the Hebrew) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrows from none; they have some affinity with it, but it hath none with them, nor they among

*Sorab. Mem. on
Gen. 11.*

among themselves. Therefore after the Hebrew wee must marke who are properly mother tongues, who are branches of these mother tongues, and what are the divers dialects of every branch, and first what a maternall tongue is.

A *maternall* or mother tongue, was originally imposed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

A *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents.

The *Syrian*, was the first derived tongue from the *Hebrew* the *Maternall* tongue: Secondly, the *Chaldy*, Thirdly, the *Phenician*. Fourthly, the *Arabique*, which was also called *Kedarena*, the tongue of *Kedar*.

Some tongues are derived from those againe, as from the *Phenician* tongue, the *Punick* or *Carthaginian* tongue.

Here wee muste marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

Kir in the *Hebrew* is called a *Citty*, but *Kirja* in the *Syriack* and *Phenician* tongue, is called also a *Citty*: hence commeth *Carthago* in the *Punick* tongue, of the second derivation or *propago propaginis*; but *Volage sokarta* a *Parthian* word, a *Citty* set upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; so *Tigranokarsa* a *Citty* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

Abib in the *Hebrew* tongue, is called *spicavirens*, a *greene head of corne*, *Exod. 9. 31.* from hence is derived, *Abub*,

Canon.

1.

Lingua maternai
i *Parro de Ling. Lat.*

Canon.

2.

Propago
g *Scaliger in Opusculis*
Empt.

Canon.

h *Aug. tom. 9. trad. in*
Evang. Ioan. 19. cognat.
sunt *Lingua Hebr.*
raica, Syriaca & punica.

1 Example.

Tradux lingua.
A borrowed tongue.

2 Example.

Chald. Abub.

i Horat. lib. I. Epist.

Canon.
k Scaliger Coniect. in
Varro.

1. Exemple.
l Nat. Comes.

m Ambros. Nazian.
Latin.

* Causab. contra Baron.

Canon.

n Lib. 7. de Lingua Lat.

Abub, a whistle in the Chaldy, but *Ambub* in the Latine tongue; *Ambubaiarum collegia*, companies of Minstrils playing upon whistles. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

In a mother tongue, we aske *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, we aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

This word *Satyr*, many verball Grammatists labour to derive from the Greeke *σιτίλλισσις*, *quia proni ad venerem, lecherous*; but we must derive it from the first Maternall tongue, the Hebrew word *Shagmar*, *Levit. 17. 1. Ye shall not offer your children Leshnegirim, to the hairy ones*, that is, ^m to the Devils, who appeared in the likeness of hairy Goates, and therefore were called *Satgres* by some small interchange: This ^{*} was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from *πάσχω* *pator*, to suffer, so *Iesus* from *Ιαω sano*, to cure: so *kephas* from *κεφαλή*. So *Plutarches* fault, who derived *Sabboth* from *σάββατον*, *Bacchanari*.

The mother tongue gives the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the Imposer, and oftentimes by chance; but it never expresses the nature of the thing. ⁿ *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a City of *Ionia*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Ion* from his Countrey, or *Ephesus* from the City where he dwelt, or *Artemon* from his master whom he served: hee may call him any of these at his pleasure,

pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

The dialects in the Hebrew, were first the *Hierosolymisane*, as *Act. 1.* *ἡ ἰδία διάλεκτος αὐτῶν*, in their owne language, *Act. 1. 19.* they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibbolesb*, they of *Beniamin* said *Shibbolesb*, *Judg. 12*: So the *Galilaans*, had their dialect, for *Peter* was knowne to be a *Galilæan* by his speech, *Mar. 14. 70.*

Canon.

3
Dialectus.

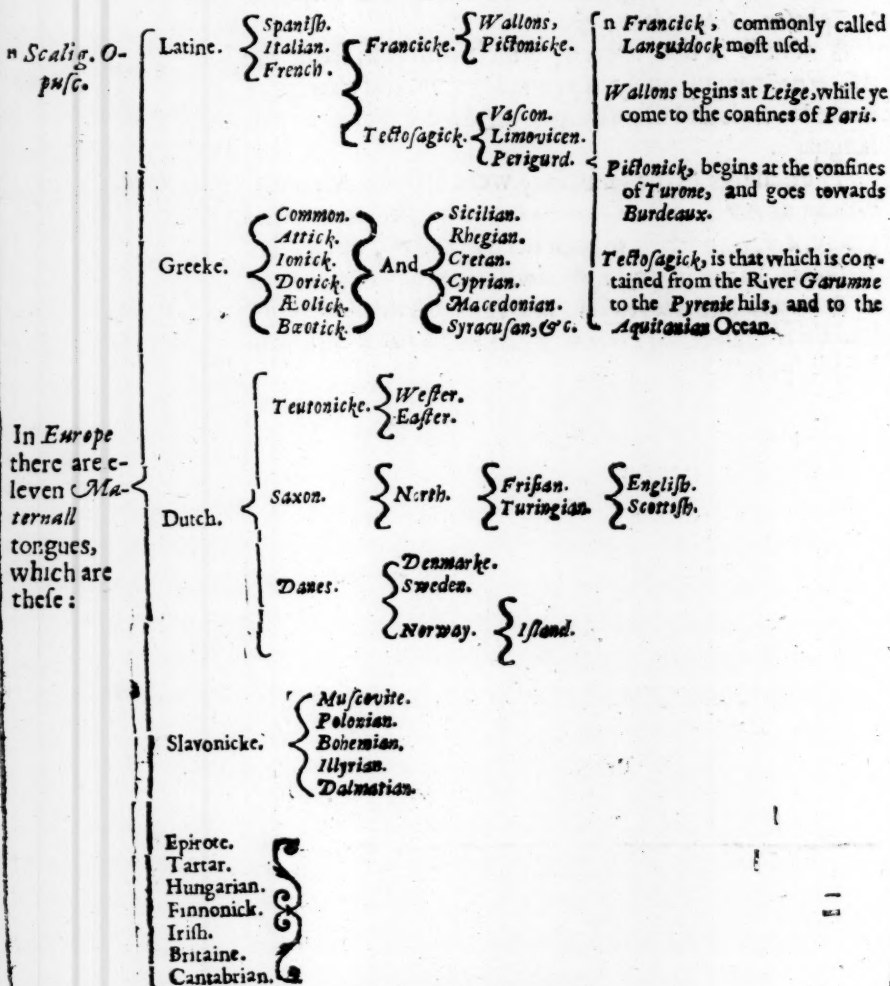
Illust.

C

A

A CORROLARIE,

Of the *Maternall* Tongues in *Europe*.



Pfal. 117. Of all kindreds, tongues, and Nations, Praise the Lord.
Acts 10. God is not an acceptor of Persons, so, neither of Tongues.

CHAP. IV.

How God revealed himselfe extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, eyther extraordinarily without all meanes, or ordinarily by meanes.

He revealed himselfe extraordinarily foure manner of wayes, *Heb. 1. 1. God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

These words the Apostle borrowes out of *Hos. 8. 12. I have written to him the great things of my Law*; in the Hebrew it is *Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words *πολυμερως* & *πολυτροπως*, the first signifieth *copiously* as having many figures; the other magnificently or amply many wayes, but hee hath spoken more copiously and magnificently by his sonne Christ; these two words are conjoynd both together, *Hos. 12. 10. I have spoken by the Prophets, and I have multiplyed^e visions and similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwayes in the dayes of *Eli* when the Word of the Lord was pretious; that is, rare, where there was neyther prophecy by word, vision, or similitude.

The Lord revealed him copiously, and by way of excellency foure divers wayes, first by prophesie, secondly by *ruab hakkodesh*, thirdly, by *Vrim ve Thummim*; fourthly, by *bash-col*.

First, the Lord revealed himselfe by prophesie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*; thirdly, the impreffe of formes in these faculties; fourthly, sensible signes.

Canon.

Confir:

Illust.

רבו pro.

רבי

הרביתי

R. D. Kimchi prafat. in
lib. Psal.

Prophecies are manifested to three principall faculties, sense, imagination, and understanding, that they be fitted and prepared for it; for these three are the subjects in which God workes.

These three must be illustrate or illuminate by heavenly light and filled with the holy Spirit.

This illustration begets the impression of sensible, imaginary, and intellectuall formes; the first formes are symbolically, the second spirituall or mystically, and the third anagogically.

The externall and sensible signes which must represent these formes to the sense and imagination (for all the formes in the understanding are intellectuall;) if they be apparent to the eyes, then they represent something, as the cloud, the rocke, the red sea; as when *Abraham* saw Christs day in the Ram he rejoyced, *Iob. 8. 56.* So when *Moses* saw in the burning bush, the affliction of the *Israelites*, *Exod. 3.* If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a soft still voyce, or they are such voyces that have a similitude with the things we are speaking of, and such are parables.

If these formes be represented to the Imagination, then a man is eyther sleeping, waking, or in a trance. If they be sleeping, then it is a prophesie by dreames, such were *Iosephs* dreames and *Pharaos*, and *Nebuchadnezzars*; If a man be waking then it is called a vision, and the Prophets are called *Seers*, such were *Jeremies* two visions of the seething pot, and Almond rod looking towards the North. If a man be in a trance then it is called an extasie, such was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the vision be intellectuall, then the formes must also be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediately and informes the understanding. Thus hee shewes

shewes to *Esa* the incarnation of the Word, *Esa*. 7. So Christs marriage with his Church, to *David*, *Psal.* 45. and his kingly and priestly Office, *Psal.* 110. This vision comes nearest to that sight we shall have in glory, which onely *Moses* is said to have under the Old Testament, for the Lord is said to speake to him face to face, *panim be panim*, *Exod.* 33. 11. but he is said to speake to the people *panim el panim*, as implying a different sort of revelation. *Num.* 12. 18. he spake mouth to mouth with him, *Deut.* 34. 10. a speciall priviledge that *Moses* had above the rest. First, he spake not with him *mediante Angelo*, as he did to many others; thus *Ioseph* spake to his brethren mouth to mouth, that is, without any interpreter, *Gen.* 45. 12. Secondly, as the Lord spake not to him mediately by an Angel, so neyther by any forme or similitude, *Num.* 12. 8. and the similitude of the Lord shall he behold, as if he should say, there was no parable there as other Prophets saw, but he saw his owne Creator immediatly, so farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moses* was not so, but he spake to the Lord as a man speaketh with his friend, *Exod.* 33. 11. as a man is not troubled to heare his friend speake, so neyther was *Moses* when he heard the Lord.

Seeing *Moses* was so familiar with the Lord, whether might he prophesie when he list?

The Iewes say, when he list he was cloathed, and prophesie came upon him, neither needed he to prepare himselfe, but stood alwayes prepared, as the Angels in their ministry, and therefore hee prophesied at all times; but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to consult with the Lord; if the habite had beene upon him he would have answered any thing immediatly; and although he prophesied

C 3

not

פנים בפנים
פנים אל פנים

Quest.

Ans.

not alwayes, yet he remained still a Prophet; where we may marke a difference betweene *prophetia permanens* and *momentanea*, as Num. 11. *propheta runt & non addiderunt*, that is, *they prophesied that day onely*. So Deut. 5. 22. *he spake the ten words & added no more*: such was the gift of *Saul*, 1 Sam. 10. 6. *Saul prophesied all that day and all that night*, but he continued not in his prophesie, it was onely a temporary gift, given for the confirmation of his office. Gen. 8. 12. it is said of the Dove, *non addidit redire*, shee returned not againe; such was the prophesie of the Seventy Elders, their prophesie was onely but for the time.

The vision by sense is not properly a prophesie but a vision, for a prophesie ever involves some obscurity; the intellectuall prophesie is not properly a vision, but an oracle or illustration of the minde; therefore the visions represented to the imagination are properly called prophesies.

The imaginary visions are of three sorts. First, of true things which are or may be, as Zach. 3. 2. he seeth *Iesus* the High Priest accused, and *Satan* standing at his right hand. Secondly, of things which are not but may be, Dan. 4. *Nebuchadnezzar* saw a tree cutte, and so that image of the foure mettles. Thirdly, of such things as neither are, were, nor can be, such was *Daniels* vision of these monstrous beasts, Dan. 7. and these monsters in *Revel.*

In all these three God workes some supernaturall thing in his Prophets, but in a different manner: therefore he is *minus propheta*, that sees onely the image of naturall things, but understands no more; he is *magis propheta* that sees them not but understands them, as *Daniel* when he expounded *Nebuchadnezzars* dreame; but he is *maximus propheta*, that excells in both as he understands the things represented by the similitudes. Therefore the Angel,
Ezek.

Ezek. 40. 4. saith, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.

Seeing these that prophesied in a trance, had their revelation into the imagination, what was that prophecy inspired into them?

Quest:

The revelations given to the Prophets were done foure waies. First, by illapse of the spirit, illuminating the understanding. Secondly, by impression of intellectuall formes. Thirdly, by impression or setting in order the imaginary formes. Fourthly, by expressing of some sensible formes. In the first, second, and fourth kinds, there can be no abstraction of the senses; therefore it must onely bee in respect of the imaginary formes that make a distraction of the senses, and this is properly an extasie; example of this we may see in *Daniel* where he was afraid, troubled, and faint in respect of the vision.

Ans.

But the prophesie which is onely intellectuall and free from all sensible or imaginary formes, is most excellent and comes nearest to that knowledge which wee shall have of God in glory; for it is a mids betwixt the knowledge of faith & the knowledge in glory, for it shewes the vision to the minde without all meanes, as the prophesie which is shewed to the imagination is a meane betwixt the intellectuall and that which we have by sense, as *Jacob* saw a ladder in his dreame.

The prophesies of the Prophets are like the *Egyptians* hieroglyphicks expressed by holy Characters. Therefore to know the true meaning of the Prophets we must doe two things. First, by his words to search out the *Idea* of the vision, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true signification thereof. It is a very hard thing to finde out the second, as we may see in *Daniels* beasts and these in the

revelation; but where the speech is concise and short, the first is as hard, yet the second can never be understood without the first, for no man can draw the picture of *Alexanders* face which he never saw, unlesse by the history we doe conceive the lineaments of his face, and understand the figure of his body in our minde; so it is concerning these visions, therefore it is said, *Dan. 10. 1. intelligentia opus est.*

רוח הקדש

Secondly, the Lord revealed himselfe by *ruah hakodesh*, when he inspired his servants with the holy Spirit it was equall with that vision which is called intellectuall, but yet with this difference, these that were Prophets continued still Prophets, and they were set apart by God for that office so long as they lived: but these who were *δοκίμοι* inspired by the Spirit, did not continue still in that calling, but spake by the Spirit as the Lord pleased to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to *Idolatry*, therefore not alwaies inspired. Yet it agrees with prophesie which is intellectuall, in this, that as the Lord illuminated the Prophets what to speake, so in this they did not so much speake by the holy Spirit, as the holy Spirit spake in them himselfe, as *Mark. 12. 36. David* said by the holy Spirit, the Syriack hath it in the holy Spirit, as if the spirit were speaking in him; therefore the Spirit is sometimes said to bee in him, and sometimes to be upon a man, sometimes to stay upon him, sometimes to dwell in him; therefore the Spirit of the Lord comming upon a man or dwelling in him, is called the hand of the Lord, *Ezek. 1. 3. The hand of the Lord was upon him*, so *Ezek. 2. 2. and 11. 5.* sometimes it is called the finger of God, *Matth. 12.* sometimes a Cloake, for *Elisba* was consecrate by *Elias* Cloake cast upon him, *1 King. 16. 19.* therefore Christ *Luk. 24. 49.* bids the Apostles stay still in the City till they

they were clothed with vertue from above.

Thirdly, the Lord revealed himselfe by *Vrim* and *Thummim*, and these are alwayes joyaed together except onely in two places of Scripture, *Exod. 17. 21.* and *1 Sam. 28. 8.* This revelation was different from the former two, for by this the high Priest did not prophesie, but when he had put on this breast-plate, it was a signe to him that God would answer these doubts which hee was to aske of him; therefore it is called the breast-plate of judgement because the Lord gave judgement to his people in their doubtfull cases.

Vrim and *Thummim* were not the twelve stones set in the breast plate, as *R. D. Kimchi* holdeth, neither were they two words in the breast-plate ingraven in the same, as holinesse to the Lord was written in the plate of Gold, and set upon the High Priests forehead, as other of the Jewes hold: but they seeme rather to bee two pretious stones given by the Lord himselfe to bee set into the breastplate, therefore in the Scripture they are set downe, *Exod. 28.* with the demonstrative particle, *He*, to shew the excellency of them by the rest, therefore the Lord saith not, thou shalt make *Vrim* and *Thummim*, as he had said of the rest of the breastplate, but he saith, thou shalt put in the *Vrim* and *Thummim*.

The manner how the Lord revealed himselfe by *Vrim* and *Thummim* is not expressly set downe in the Scripture, therefore the true meaning thereof is hard to bee taken up; for *Iosephus* in his third booke of Antiquities sayes when they were to goe to battle, the Priest did put his Ephod upon him, if the stones did shine then they were to march forward, but if they did not shine then they were to stay: but this seemes not to have beene a sufficient way to have directed them in other cases, neither werethere so many letters in the breastplate to expresse the whole answer which the Priest was to give; as for

אורי ותרומי

R. Bechai.

example, when *David* enquired of the Lord by *Abiathar* the High Priest, *2 Sam. 5. 23.* whether he should goe up against the Philistins, the Lord answered, *Thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested all these things to them, and there wanted foure letters in the Alphabet to expesse the words.

The manner then how the Lord did reveale himselfe to the High Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe, and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as hee had it on him, the Lord would answer him.

בת-קול

The fourth sort of revelation was by *Bath col*, the echo of a voyce: the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psal. 29.* the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod. 19.* when the Law was given. So *Iohn 12.* there came a voyce from heaven, whereupon the people when they heard it said it was thunder, others said it was an Angell: So *Mark. 3. 17.* the two sonnes of *Zebedeus* were called *Boanerges* the sonnes of thunder; therefore alwaies where the thunder was heard it was a token of Gods presencc, *Psal. 81. 8.* *I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwaies a voyce joyned with it, and this was called *bath-col*, *filia vocis* the daughter

daughter or echo of the thunder. Such a sort of revelation was that which *Elijah* had, *1 King. 19. 11.* when there came first a strong winde, and rent the mountaines and rockes; after the winde an Earthquake, and after that fire, and last came a still small voyce, and this was *bath-col* Gods revelation to him. So *Matth. 17. 5.* there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is understood that which *Eliphaz* said, *Iob. 4. 16.* that after the vision there was silence, and he heard a voyce; in the originall it is, *vox in silentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all these sorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal. 4. 4.* and looke to Iesus Christ, whom in the last dayes they should onely heare: So that by this meanes they might come to the right understanding of his will.

And thus much for the extraordinary meanes whereby God revealed himselfe to his people.

THE



THE
FIRST BOOKE
OF THE CHRISTIAN
SYNAGOGVE, CONTAINING

The ordinary meanes to come
by the sense of the Scripture.

CHAP. I.

*Of the ordinary meanes whereby God revealed him-
selfe to his People.*



IN the Introduction to the Book,
we have spoken how GOD re-
vealed himselfe extraordinarily
to his people without meanes :
It followeth then, that in the
beginning of this Booke, wee
shew how God reveales him-
selfe ordinarily, and with
meanes.

The ordinary way whereby God reveales himselfe to
his people, is by the Scriptures,

Iohn 5-39. Search the Scriptures, for they testifie of me.

Psal.

Canon.

Conf.

Psal. 19. 1. The heavens declare the glory of God, but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be considered. First, the Languages in which they were written. Secondly, the sealing up of these books into the Canon that his penmen wrote, when they were immediatly inspired by God. Thirdly, the helps and meanes that God hath ordained to come to the right Sense of the Scriptures.

In what language the Bookes of the Old and New Testament were written.

Canon.

Illustr.

Hugo Cardianus.

Canon.

Illustr.

I.

Kidon Tomerub Letum.
19.

GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament.

God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son upon the Crosse, sanctified three languages, the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew: in Greeke *propter sapientiam*, for wisdom, because the wisdom of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, because now the Romane Empire was flourishing. God the holy Ghost in the Pentecost, sanctified all Languages.

God made choice of the Hebrew tongue for to write the Old Testament into it.

There are sundry places of Scripture for divers respects written in other languages, as first.

There is one verse in *Jeremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captivity
 כְּתֹבָם לָהֶם בְּלִשָּׁנָם כְּתֹבָם לָהֶם בְּלִשָּׁנָם
So shalt thou say to them (cursed be the gods who made neither heaven nor earth) Of purpose

pose the holy Ghost wrote this verse in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they solicited them to worship their Idols; Cursed be your gods, wee will nor worship them; for they neither made heaven nor earth.

There are some parts of *Daniel* and *Esdra*s written in the Chaldy tongue, which were not immediately inspired by the holy Ghost, but were borrowed by *Daniel* and *Esdra*s out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpose was done, that the heathen might give more credit to the Prophecy; notwithstanding, they were sanctified by the holy Ghost, as *Aratus* his poesie by *Paul*: 'but wee deny that all the Chaldy in *Daniel* and *Esdra*, was translated out of the civil Records of their Kings, for some of it was inspired immediately by the holy Ghost.

There is one verse in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel upharsin*, which verse *Daniel* could read, but none of the Chaldæans could read it, although it was written in their owne language.^a The Iewes gave the reason; because the Characters were Samaritane Characters, which farre differed from the Chaldy.² *Esdra*s after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chused the Chaldy character; before that time they used still the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Esdra*s changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could read the one, could not read the other, as may be scene here.

II.

2 *Tunius de Sacra Scriptura contr. Bell. l. 2. c. 1.*

III.

in Moyſes Gekundeſſe in Comment. in Job. Adoyſu extrema parte. Hieronymus in prologo galeato. 15. alog. animand. verſ. in Euſeb. Chro pag. 103. 6. Beza annot. in Math. 17. 24.

There

Syriack word: So *Golgotha*, dead mens skulls, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoeth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, w^{ch} was understood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They spake to them in the Syriack tongue*, that is, in the Chaldean tongue, but afterward the Chaldie and the Syrian were distinguished.

The holy Ghost wrote the New Testament, in the Greeke language.

There are sundry Idioms found in the New Testament, which are not Greeke.

The hearers of the Apostles were either Iewes or Gentiles: The Iewes were of three sorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The first gave themselves to study the Hebrew Text: the second gave themselves to reade the Talmud; the third followed the Seventies Translation in Greeke.

The Gentiles were either Græcians or Latines; so that ye shall finde five sorts of Idioms in the New Testament.

Hebraismes, as first Hebrew names; as *Aceldama*, a field of blood; *Hosanna*, salvation; *Sabboth*, rest; *Halilujah*, praise the Lord; *Barjona*, the sonne of *Iona*, *Cananites*, and such like; 2. Hebrew verses, as *Eli Eli lamma sabachthani*, my God, my God, why hast thou forsaken me.

So the New Testament uses the Proverbs of the Talmud, as they had a Proverbe ^a *Are yee of Pambeditha, who can cause an Elephant to goe through a needles eye.* These of *Pambeditha* were great braggers, who said they could doe strange things; hence came that Proverbe amongst them, and Christ uses it, *Matth. 19. 4. It is easier to cause a Camel to goe through a needles eye.* So this Proverbe, *Act. 9. 5. To kicke against the pricks.* So they who say to their neighbour, *Take out the straw out of thine owne teeth.*

Exra. 4. 5.

Dan. 2. 4.

Canon.

Ilust.

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2.

a. Antonius Nebriſſ. de proverbijs Talmundicis.

^b Talm. Tractat Mese-
nachoth, Cap. 6.

teeth, hears this often; Take out the beame out of thine owne eye. The ^b Babylonian Talmud shewes how Iannes and Mamre, two Sorcerers of Egypt withstood Moyses, and mocked him when he wrought his miracles, saying to him, (*Wilt thou bring straw to Euphrata?*) as they would say, to carry water into the Sea: for they thought that Moyses wrought his miracles by Sorcery: whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 Tim. 3. 8. *Iannes and Jambres which withstood Moyses.*

The Iewes called, *Ioh. 7. 35. Hellenista*, or the Græcizing Iewes: They followed the Seventies Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκη a Testament, and συνθηκη a Covenant, in that language are both one thing, and signifie *Berith*, or *foedus*, a Covenant. So *Gness* they translate it both *lignum*, a cutte tree, and *arbores* a growing tree. Whereas other Greeks have two distinct words from them, *ευλον* and *σενδρον*; Likewise *πνευμα* for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latin words which they have made Greeke; as ^c *Lingenum*, a lianen cloth; *Macellum*, the shambles; *Cesar*, an Emperour; *Denarius*, a penny; *Artemon*, a saile; and a number such, which *Drusus* in his Booke intituled *Cadmus*, hath observed. For as many Greeke words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greeks.

The Gentiles were either Greekes or Latines.

Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poets.

Latines; because the Romaine Empire now flourished,

^c *Cadmus Drus.*

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shed, therefore so many Latine words are used by the Apostles writing in Greeke.

PARAGRAPH I.

Of the Canonick Bookes of the Old Testament.

THe Scriptures being written by the penmen of the Spirit, were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue; hence they were called canonick.

The Bookes Canonick of the Old Testament, are twenty two.

Iosephus: infiniti nobis non sunt libri sed viginti duo, Moyses 5. & Prophetæ libros 13. reliqui 4. hymnos in deum & vsta humana precepta continent. Wee have not infinite Bookes, but onely twenty two; *Moses* five, and the Prophets containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant.* 5.

These Bookes are divided into the Law, Prophets, and Psalmes.

The Hebrewes devide them into the Law, Prophets, and *Ketubim*, written Bookes.

The Prophets are eyther *Rishonim*, the former; or *Acharonim*, the latter.

They are called the former, because they described things already done.

These were *Iosua*, *Judges*, *Samuel*, *Kings*, *Chronicles*. *Samuel* is called the first of the Prophets, *Act.* 3. 24. *Omnes Prophetæ à Samuele: All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the later Prophets, because they foretold things to come.

The greater are three: *Esay*, *Jeremy*, *Ezechiel*: the small

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are

Paragraphe is that by which we make a transition from one speech to another.

Canon.

Confr:
d Cont. Ap. pica.

Canon.

Ilust.

Canon.

Ilust.

are *Terignetzar*, that is, *twelve*: they were all joynd in one volume; therefore a Testimony cited by Christ out of any of these Prophets, is said to bee written in the Prophets, *Mark. 1. 2.*

Canon.

These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir.

Matth. 22. 43. Dixit David in spiritu Sancto: How doth David in spirit call him Lord?

Illust.
Drus. in Gen.

A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Jeremy*; these were properly called prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neyther continued they in that calling: for *David* was a King, and *David* was a Courtier: the first sort, they called them *Propheta per missionem*, Prophets by message: the second, they called them *Propheta per spiritum sanctum*, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Object.

But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answer.

Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon.

The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust.
Talmud. lib. Iub. c. 10.

The *s* Hebrews say, that there is a threefold Crowne; first of the Law, the second of the kingdome, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *Prov. 8. 15. By me Kings reigne.* And they say, that *Esdra*s with the rest of the great Synagogue, after the Captivitie, reformed the Commonwealth,

in Talmud. hierosolym.
c. 10. c. 1. c. 3.

wealth, from the corruptions of *Babel*: *Et restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatnesse.

These masters of the great Synagogue, whom the Mazarites afterwards followed, * did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their *ὑποσηματισμοὺς*, corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is, *we are so follow the reading, and not as it is written*. And *Cetib velo keri*, *scribitur & non legitur*, *It is written, and not read*: last, they sealed the Canon.

The Mazarites they called them *Siga Hamickra* *σῆμα τῆς γραφῆς*, *The hedge of the Scripture*: for as the hedge keeps out the thiefe; so doth the correction of the Mazarites keepe out the rest of the Correctors, that they should not bee bold to correct any thing in the Text. Hence is that saying of theirs; * *Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Pomes are the hedge of the first fruits; the hedge of Wisedome is silence, and the Mazarite is the hedge of the Law.*

PARAGRAPHE II.

Of the Apocryphe Bookes of the Old Testament.

THE Apocryphe Bookes were these, whose authority was not knowne in the Iewish Church.

These bookes the Hebrewes called *Genuzim*, from the Chaldie word *Ganax abscondere, to hide*; because their authority was not knowne in the Church: therefore it was, that they forbad their children to reade them, untill they came to mature age. So ^m in the Primitive

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* *Anshe Knesseth ha-gedola, viri synagoga magna*, the masters of the great Synagogue: so they were called *Rab. amaim*, the masters of answers.
* Is the error of writing.

פ

i Shind, pentaglor.

k Talmud. Babylon.

Canon.

Ilust.

1 Scalig. in Euseb.

m Athanasius in Synodo
Iovinus contra H. Ellar.
ac scriptura.

rive Church, when they were read, the Reader stood but in the inferior place.

Canons.

The Greekes called the Canonick Bookes *ἐν δαβέταις*, put in, because they were within the Canon, and *ἐκ κεκρυμμένους*, revealed: they oppose to these *μη ἐκκαταστήσασθαι*, not to preach; and *ἀποκρύψαι*, to hide, and *ἀγνωρίζειν*, because they are not received in the Canon.

n Rainold.

Illust.

o Epiphanius contra hæreses.

* Chryso.

p Iunius de Scriptura
contra Bellar.

Epiphanius^o his reason is not good, why they are called Apocryphe Bookes, because (saith he) they were hidden in the Arke: These Bookes were written after the second Temple; therefore it is better sayd of him who sayes, * *ἀποκρυφόν τῶν μὴ ἐν δαβέταις*, All that which is not within the divine Canon, that is Apocryphe: whatsoever is out of the Chest of the Sanctuary. *Κεῦρα δὲ τῆς ἐκκλησίας*, *κεῦρα* was *Capſa ecclesia*, The chest of the Church, in which the Canonick Bookes were reserved.

Canon.

There were two sorts of Apocryphe Bookes, *Primi generis*, & *Secundi generis*; of the first sort, and second sort.

Illust.

I

q Rufinus in Symbolo.

Primi generis, which the Church made use of, although they received them not in the Canon: as the *Macchabees*, *Iesus Syrach*, the *Wisedome of Salomon*, *Tobie*; These were not called *Canonici* by the Fathers, but *Ecclesiastici*.

2

r Origen πρὸς Ἀρχαν.

Secundi generis, were these * which they altogether rejected; such were the Bookes of *Iannes* and *Iambres*, *Petereb Mosche* five *ἀνάλυσις Μοϋσως*, *dimissio Moyses ex hac vita*. The assumption of *Moses* or taking him out of this life. In this Booke is described the strife which was betwixt *Michael* and the Divell about the body of *Moses*, of which we read in *Iude* his Epistle, *Iude 9*. So *ἀπὸ τοῦ ἐν νεκρί*. So the Prophecie of *Enoch*, so Apocrypha *Ieremia*. *Epiphanius*^r testifies, that the Jewes sent to Egypt to *Ptolomie* with the Canonick Scriptures, seventie two Apocryph Bookes.

f Epiph. de ponder.

FARA-

PARAGRAPH III.

Of the Canonick Bookes of the New Testament.

THE Bookes of the New Testament are Historically,
Doctrinally, and Prophetically.

Historically, are either of Christ or his Apostles. Of Christ, the four Evangelists: of the Apostles, the Acts entreats.

The * four Evangelists, are like to the four Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life.

The Doctrinally bookes, are the fourteene Epistles of Paul, of James one, & Peter two, of John three, of Jude one.

The Prophetically Booke, is the Booke of the Revelation, containing the state of the Church, from the dayes of John to the end of the world.

Canon.

Ilust.

* Chrysost.

PARAGRAPH IIII.

Of the sealing of the Canon of the whole Scriptures.

FOr if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the bookes of Esther, Ruth, and the Lamentations, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of Salomon with Targets: so the Lord hath set these seventie Valiants to defend his Truth.

John, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. *Curled is he who addes or takes away from the things written in this Booke.*

The masters of the great Synagogue who lived to the time of Alexander the Great; for Iaddus the High Priest, of whom Nehemiah maketh mention, sealed the Canon of the Old Testament, and John sealed the New,

D 4

and

Canon.

Conf.

2 Tertull. lib. 17. de
baptismo.
Illiſt.

and joyned both the Old and the New together.

The Sadduces rejected all the Old Testament, but the five Bookes of *Moyſes*; *Marcion* rejected all the Evangelists, but *Luke*. *Ebion* and *Cerintus* rejected *Iohns* Gospel. The Papiſts adde the Apocryphe Bookes to the Scriptures. *Prov. 17. 15.* But these are equally abhominable before the Lord, He that justified the wicked, and he that condemneth the just.

PARAGR. V.

How the holy Scriptures must be expounded.

Canon.

THE Scripture must be interpreted by the same Spirit, by which it was inspired.

Conf.

2 Pet. 1. 20. 27. No Scripture is of private interpretation.

CANON.

Private interpretation, is eyther *Prater fundamentum veritatis*, beside the ground of verity, or *Prater fundamentum salutis*, beside the ground of salvation; *circa fundamentum salutis*, about the ground of salvation; or *contra fundamentum salutis*, or contrary to the foundation of salvation.

1

Prater fundamentum veritatis, is, when an Interpretation agrees not with the place intreated, although it bee not *contra fundamentum salutis*: these the Greekes called ἀποδιάνουσα, *aliena à proposito*, out of purpose: as those who seeke Gold in the earth, if they misse the veine, they lose the Gold: so those who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

11 Chrysost.

2

Prater fundamentum salutis, is that Interpretation which is not on ly beside the veritie, but also besides the foundation Christ: this by the Apostle is called, 1 Cor. 3. 15. *Hay and stubble, it shall burne, but the builder may be safe.*

3

Circa fundamentum salutis, is that Interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum salutis, is that interpretation, which razeth the foundation, *Col. 2. 19. Not holding the head Christ.*

2 Peter 3. *Unstable soules wrest the Scriptures:* *spis Avot*, It is a word borrowed from torturers, when they put an innocent man upon the racke, and makes him to speake the things he never meant: so these wrest a sense out of the Scriptures, which the holy Ghost never meant. The Jewes have a fable, that Manna had a taste to every man as he list, when he did eate of it, but this fable is refuted, *Num. 11. 5.* It is as false, that the Scriptures of God had any sense which heretickes list to give them.

True interpretation, is that interpretation which is *super fundamentum*, upon the foundation, and gives the true interpretation of the place intreated.

The Doctors of the Jewes were cald *bonim*, *adificantes*, Builders, because they were bound to build upon the foundation, *Mark. 12. 10.*

PARAGR. VI.

Of the internall light, which shewes the way to come by the sense of the Scripture.

He meanes to come by the sense of the Scripture, are either internall, or externall.

The internall light whereby we come to the sense of the Scripture, is the holy Spirit.

Then he opened their understanding, to beleve the Scripture, *Luk. 24. So Revelasti mihi auxem*, Thou tookest a vaile off mine eares, *2 Sam. 20.* and made me to understand. *Perforare aurem est obedientia*, to bore the eare is for obedience; thou boredst mine eare: but *revelare aurem, est intelligentia*, to unvaile the eare is for understanding: The Latines call this *dicere in aurem*, to speake in the eare.

PARA.

4

Wisdome chap. 16.

Canon.

Illust.

Canon.

Confr.

PARAGR. VII.

Of the externall helpes to come by the sense of the Scripture.

Canon.

THe externall helpes, which helpe us to come by the sense of the Scripture, are especially five.

Illustr.

1. Διττολογία, to consider the Marginall, and line reading of the Scripture. 2. στυματολογία, the right pointing of the Scripture. 3. ἀναλογία, the right collation of Scripture with Scripture. 4. μετάφρασις, the right translation of a Scripture. 5. ἰουδαϊκὸν ἔθος, the customes proper to the Iewes.

CHAP. II.

Of the first Helpe.

Διττολογία, or the Marginall and line reading.

Canon.



O marke the line reading, and the Marginall reading, helps much for the understanding of the Text in the Hebrew and Greeke.

Illustr.

This Marginall reading is set downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Canon.

Where the holy Ghost hath joyned both the readings, these we are to follow.

Confirm.
Example.

There is the Marginall reading in the Prophet *Esa.* 51. 14. written in two severall words, but having the signification of any of them, פֶּקַח-קוֹחַ Pekabbh koahb *Omnimoda apertio, (to open the prison) or the eyes of the blinde.*

For this is meant alio of those that are blinde, as those that are in prison.

These two readings our Lord joynes together, *Luk.* 4. 18. *Thou hast sent me* פֶּקַח-קוֹחַ Pekabbh-koahb, *to restore sight*

to the blind, & to open the prison to the prisoner. If I were reading the 61. of *Esay*, the first verſe, I might make this line reading: To give ſight to the blinde, as well as to open the priſon to the priſoner.

2 Sam. 23. 20. Benaia the Sonne of Iehoiadab was, a ^{חַי} lively man: but the Marginall reading hath it (חַיִּל a ſtrong man.) This Marginall reading, 1 Chron. 11. 22. is made line reading; therefore we may joyne them both ſafely in the Text, He was a lively ſtrong man.

1 Chr. 11. 11. And Iohanan was the ^{חַיִּל} Haſbiſhim, cheefe of the Captaines; the Marginall reading, He was one of the ^{חַיִּל} Haſbiſhim, three: which marginall reading, 2 Sam. 23. is made line reading, therefore wee may joyne them together, He was one of the three cheefe Captaines.

Where the holy Ghoſt makes that line reading in the New Teſtament, which is marginall reading in the Old Teſtament, we may ſafely joyne them both in the Text. Prov. 3. 24. He gives grace to, ^{עני} ^{אנאים} the poore; but 1 Peter 5. He followes the marginall reading, He gives grace, ^{עני} ^{אנאים} to the humble; therefore wee may ſafely joyne them both in the Text; He gives grace to the poore humble.

Pſal. 16. 10. Thou wilt not ſuffer ^{קִדְרֶיךָ} Ehaſiadecha, thy holy ones. In the marginall there is a ſigne of the plurall number, ſhewing that there is a letter redundant. Peter Act. 2. approves this marginall reading, reading it in the ſingular number, Thou wilt not ſuffer ^{קִדְרֶיךָ} Ehaſiadecha, thy holy one to ſee corruption.

The marginall readings of the Mazonites we may uſe them for illuſtration, (where they are not approved by the holy Ghoſt) although wee may not make them line reading. If they impaire not the credit of the Scripture, or is contrary to it.

2

Canon.

.1 Exempla

2

Canon.

1.

Eſa.

1 Example.

Esa. 63. 9. In their afflictions they were אָלָה Lo, (not) afflicted; the marginall reading may serve for illustration; *In all their afflictions* אָלָה Lo, (he) was afflicted, to wit; Christ bearing our sinnes.

2

1 King. 22. 48. Iosaphat had אָשָׁף *asar, ten Ships which went to Ophyr:* the Marginall reading hath it, *Iosaphat* אָשָׁף *Asah, made shippes which went to Ophyr.* Here the one cleareth the other, he made shippes and how many shippes he made.

3

Dent. 21. 7. Our hands have not Shophcheb fudit שָׁפַחְבֶּדֶד *shedde.* (In the singular number) the marginall reading hath it שָׁפַחוּ *fuderunt* in the plurall number: to signifie, that every one in particular shall purge himselfe, and all of them should protest that they had not shed that innocent blood.

Obiect.

1

But the Mazonites marginall reading seemes to bee contrary to the Text; therefore we may not use it for illustration.

Prov. 4. 3. Tender and young was I אֶפְנִי *Li phne, before my mother:* but the marginall reading hath it, *Tender and young was I* אֶבְנִי *Libne, before the sonnes of my mother:* Here the marginall reading seemes to be contrary to the Text: for *Salomons* mother had no sonnes but *Salomon*, and the child who was begotten in adultery, who died so soone as he was borne.

Ans.

Salomons mother had moe sonnes, *1 Chron. 3. 5.* wherefore the marginall reading may well stand for illustration, (*Tender and young was I before my mother*) and (*tender and young was I before the sonnes of my mother*) that is, of them all best beloved.

Obiect.

But the Text sayes, *Unicus eram matris meae, I was my mothers onely sonne:* then it may seeme shee had no more sonnes but *Salomon*?

Ans.

Innis translates it, *unicus, id est, unice dilectus,* hee was

was his mothers best beloved of all his brethren.

The marginall reading seemes to bee contrary to the Text, 2 King. 8. 10. *Abi, dic; לֹא, non vivendo vives, quia ostendit mihi Iehovah, cum certo moriturum: Goe and say unto him, thou shalt not recover: for the Lord hath shewed me that he shall surely die.*

The marginall reading hath it thus; *Goe say unto him, thou shalt recover, although the Lord hath shewed to me hee shall surely dye. Abi, dic; לֹא, ei, vivendo vives quamvis Dominus ostendit mihi eum moriturum.*

The marginall reading is not contrary to the Text, but serves for illustrating, *Abi, dic ei (subaudi) non vivendo vives: Goe and tell him (to wit) he shall not live, because the Lord told me that he shall certainly die.*

But the marginall reading seemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph, dicei*, and then a Comma.

Mackaph is not a syntactick accent, but Euphonicke; therefore ² *Iunius* in his last translation, followes the line reading (*dic non*) and not the marginall reading *dic ei*, as he did in his first translation.

How shall I know, *Psal. 22. 15.* that this (*Caaru, they* כָּאָרָו *digged my hands and my feet*) is the right line reading, and not this, *Caari as* כָּאָרִי *a Lyon.*

First by the Grammaticall helps; for *Caaru* with *Cametz* signifieth (*to digge*) but with *Pacach* (*as a Lyon*) it is here with *Cametz*, therefore it should be read *they digged*, and *Iod* is put for *Vau*. 2. The circumstance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word ioyned with it; *Doggets compassed me about, the company of the wicked environed me, Psal. 22*: then the last member should not want the owne proper verbe, *they digged*. 3. ¹ *Iohannes Isaac Le Vita* testifies, that he saw a Psalter, wherein it was plainly

Object.

2

Ans.

Object.

Ans.

x Vide grammat. lxxij de accentibus.

Quest.

Ans.

1.

2

y Iohannes Isaac Le Vita.

4
x Aquila.

2 Translat. 70. in Psal.
mes.
b Petrus Galat. de
trinitate.

Canon.

I. Example.

2

3

Canon.

II.

Illust.

I

I Example.

2.

3

plainely written, *Caarn*, and not *Caari*. 4. ² *Aquila*, (who was a great enemy to Christ) followed *Caarn*, they digged, *ἡχοσαν*, *turpiter foderunt manus meas*, *id est cruentarunt*, They filthily defiled my hands, that is, with blood. And the ² seventy *ἡχοσαν*, *foderunt*, digged: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caarn foderunt*, digged, as ^b *Petrus Galatinus* testifies and so the Syriake version hath *wyā transfixerunt*.

No translator may put the marginall reading in the Text, unlesse it be approved by the holy Ghost.

We cannot translate, *Psalm. 22. 15. They digged Lyon-like my hands and my feet.*

So, *1 King. 16. 26*, the line reading hath it (*in his sinnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius*, for every one of his sins, but use it for illustration onely.

Ecclesiastes 4. 17. Keepe thy foote, in the marginall, *keepe thy feete*: Wee must not translate it so, *keepe both thy feete*.

Where the Mazonite notes seeme to impair the credit of the Text, there we are not to follow them.

The Mazonites of *Tyberias* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

2 King. 18. 27. They shall drinke their owne pisse: but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne feete*: but, *to the cleane*, all things are cleane, *Tit. 1. 11.*

2 King. 6. A gabb of Doves dung: but for modesty they set in the margent, *That which comes out of the holes of the Doves*. They say this phrase, *Indiget foraminibus suis*, he hath need to make water.

They will not say, *Deut. 28. Subagitabis eam*, *Hee shall know her*, as the Text hath it: but in the margent, *He shall lye with her.*

For

For the *Piles* or the *Hameroïds*, 1 *Sam.* 4. 4. they put in the margent *teborim* Holes, and they poynt the first word

מַעְפָּלִים *Marisca Hameroïds*, with the poynts of בְּחֹרִים *high holes*, to signifie, that the last must bee read for the first. *Scheva* is never made a guttural letter. So they reade *Iehovah* with the points of *adonia* or *elohim*.

As they would shew themselves forsooth more modest then Pen-men of the holy Ghost: so they would shew themselves more clement then the holy Ghost.

There are foure Bookes in the Old Testament, which end with threatnings, but the penult verses of these Bookes are more milde; therefore they have caused to Print them over againe, and adde to every one of these Bookes, the penult verses after the last. The note of the foure Bookes is set downe by *Sigla*, or their abbreviation in the end of *Ecclesiastes*; *Tod* for *Esaïas*; *Tau* for *Terrignatzar*, The twelve small Prophets, of which *Malachy* is the last; *Caph* for *Lamentations*; and *Coph* for *Coheteleth*, *Ecclesiastes*.

Because the last verse in *Esaï* is terrible, (and their fire shall not bee quenched) they have caused to Print over againe the penult verse: And it shall come to passe, that from month to month, and from Sabbath to Sabbath, that all flesh shall come and bow before me: so they have dealt with the other three bookes, adding the penult verse to every one of them.

As they will shew themselves more clement then the holy Ghost; so they will take upon them to censure places which they thinke defective in the Text.

This is their note in the margent, *Gen.* 4. 8. that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldy Paraphrast. But (*& dixit*) he spake, signifieth not only

7

Banpholim.
Batebhorim.

II.

יחיקק

III.

Canon.
IIII.

* F. Cuna de repub. Ind.
Scal. in Euf.

only to hold a long conference, but also to speake friendly with one, and to converse with him.

These are the censures of the Jewes of *Tyberias*, but they are not found in the great and first *Mazora*.

Where the double reading of the *Mazorites* is contrary to the Text, it should bee altogether rejected and cast off.

When* *Onias* the fourth was cast out by *Antischus* the great, from the Priesthood of *Ierusalem*, hee fled to *Egypt*, and there built a Temple in *Heliopolis*, alledging *Esay* 19. 17. for him; reading the Text thus (*And one of them shall be the City of* חרם *Cheres the Sunne*; for חרם *Heres, destruction*; the Chaldy Pharaphrast ioynes them both together, *The city of the Sunne shall be destroyed*. This double reading is contrary to the Text, for there might not bee any Temple built for the worship of God, but at *Ierusalem*. Confer *Deut.* 5. with the 4. of *Iohn*.

CHAPTER. III.

Of the second helpe.

שִׁיבּוּץ הַמִּצְוֹת, or the right pointing of a Scripture.



He letters in the Scriptures have two sort of points, either in valour or in figure; the points in valour were from the beginning delivered by *Moyfes* in mount *Sinai*, but the figures of them were found out afterwards by the *Mazorites*, and no consonant can bee pronounced without them. Of the latter points, the Jewes say in the *Ierufolymitan Talmud*, *Othun collebu cegnu-phalo naphsha*, Letters without points are like a body without a soule; and so *Zohar* saith, *bakkore belo hamme-thez carreketh belo barezten*, He who readerh without points

Lib. Iomo. cap 5.

Ex midras.

points, is as he who rydeth without a bridle. And againe he saith, *col perush shelo gna! derech hatagnamim Lo tob Lo*, Every exposition that is not according to the points and accents, is not to be followed; the Iewes call the accents *tagnamim* because they season the reading, and give it the right relish, as sawce doth the meat.

Many goe about to proue that the Scriptures had the figures of the vowell points and accents from the beginning, because without them the letters cannot be pronounced, and that there are many of the accents set downe in the Talmud before the Mazorites found them out. But wee must understand that every letter in the Hebrew hath the owne valour naturally, and every word the owne accent whereby it is pronounced, and every phrase may bee read and understood without any of them, and it may bee proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke, Syriack, Chalde,* or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe those that are not trained up naturally in that language; but the Hebrew, being natrall to the Iewes they needed none of them, for they had onely three letters of the Alphabet that served them for vowels. The proposition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares since the vowels and accents were found out, as may be seene in their old manuscripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the first originall of them gave them onely fixteene letters, and these lacked many of the vowels, but had no figures of the accents. So the ancient Latins said *bne* for *bene*, *ptere* for *petere*; and so the Æthiopians at this day have no vowels, neyther the Persians who have but

E

eight

ו'מ'ט

Plin. hist. nat.

Scal. in c. n. g.

eight letters and by divers situation of them they may reade them diversly, so that the languages themselves neede none of the figures of the vowels and accents, but are found out for those that are strangers to that language to helpe them more easily to reade it. And thus we are beholden to the Mazorites who have taken such paines to set downe the figures of the vowels and accents, to helpe us who are but strangers to that language without them.

The right poynting of the Scripture, by the accents found out, is a most necessary helpe for understanding the Text.

*After the Lord said, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, Gen. 1.20. * Because the vulgar Translation marked not the poynt Atnach, at creeping things here; therefore sundry have gathered, that the Fowles were created of the waters, contrary to the Text, Gen. 2.19. Out of the ground the Lord God formed every beast of the field, and every fowle of the ayre*

And they offered burnt offerings, (to wit) Lambes: and they sacrificed peace-offerings (to the Lord) to wit, Bullockes. Exod 24.5.

There was a question betwixt the Disciples of Hillel and the Disciples of Schammai, what were the sacrifices which were offered by the Israelites in the wilderness; the sect of Hillel held, that it was the dayly sacrifice or burnt offering which they offered: The sect of Schammai held, that it was a voluntary sacrifice which they offered: but if they had marked the right poynting of the Text, this controversie would have soone ended; they might have seene two distinct sacrifices set downe there. They should not have read the Text without the distinction *Atnach* at burnt offerings, as they did (*and they offered burnt offerings, and sacrificed peace-offerings.*)

And

Canon.

1. Exemple

Where this starre * is placed, it shewes alwaies the wrong reading.

2

*2 Talm. in tract. de festis.
Fol. 6. super Exod. 24.5.*

And he was with the Lord forty daies and forty nights, and he did neither eate bread nor drinke water : and he wrote upon the Tables, Exod. 34. 28.

Who wrote upon the Tables, whether God or *Moy- ses* ? *Dent. 10. 2.* It is expressly sayd, that God wrote the second Tables, then for to cleare the place in *Exodus*, we must marke the accent *Atnach*, set downe before (*and*,) and *Moyes* did neither eate nor drinke : here is the rest, and he wrote (to wit, God) or *dum scriberet scilicet Deus*, while as he wrote, (to wit, God.)

2 Sam. 8. 13. And David gave him a name when he returned from smiting the Syrians in the valley of salt, eigh- teene thousand.

The accent *tarcha* in *Aram* or *Syrians* sheweth that it is distinguished from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of salt but the *Edomites*; for the *Syrians* were farre distant from this valley, for *Da- vid* fought two battels in one day, one against the *Edome- ans* by *Abisai* the brother of *Joab*, where he making the first on-set killed sixe thousand, and *Joab* comming in af- terwards killed twelve thousand; and the victory is as- cribed to *David* who gave him a name when hee killed eightene thousand; therefore we should not say that the *Syrians* were killed in the valley of salt, for *Syria* was distant from it, but the *Edomites* were killed there; there- fore *1 Chro. 18. 12.* it is said that *Abisai* killed of the *Edo- mites* eightene thousand in the valley of salt, and so in *Psalm. 60.* in the inscription, when *Joab* returned and smote of *Edom* in the valley of salt twelve thousand, but *Samuel* saith that *David* smote of *Edom* eightene thousand.

Levit. 12. 6. But when the dayes of her purification shall be fulfilled, whether for a sonne or a daughter, shee shall bring a Lambe.*

Augustine not observing the Hebrew point *Segolt a*,
E 2 which

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eyght day, and consequently was cleane; and the females were circumcised in the males. The sonnes of *Jacob* say to *Hamor*, *Gen 34. 14. Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut. 25. 2. 3. Forty stripes shalt thou give him, but no more.

6

e Talmud.

The Iewes had a tradition of giving the guilty thirty nine stripes, but not full forty. *2 Cor 11. 21. I received of the Iewes thrice forty stripes lacking one*: the reason commonly is, why they substracted one was for pittie: but the ground of the substraction was the custome of the Iewes following the *Talmudlike* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *Hee shall be beaten before him with a certaine number*, then it subioynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto forty, or immediately before forty; the Text sayes not (*say they*) *forty in number*: for then full forty must bee understood; but because the Text sayes, *Bammispar in numero*, in number, he would say, Let him be beaten with as many stripes as hee may beare according to his desert.

1 Sam. 4. 4. Before the light of God went out in the Temple, Samuel slept.

The not reading the point made a wrong reading. *Before the light of God went out, * Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate only in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Chamber hard by, and not in the Temple.

Habac. 2. 4. The iust by faith, shall live; We must be first iust by faith before God, and then live; and not first iust, then live by faith before God: this is the right reading. But some read it wrong, thus; *The iust, * shall live by faith.* That the former is the true reading, is proved by the Apostle, *Rom. 1. 16. 17. Onely the iust shall live before God:* but the iust by faith is onely iust; therefore onely the iust by faith shall onely live before God. The Covenant of the Law sayes, (*hoc fac, & viues*) *Doe this and thou shalt live;* here the *subiectum* of this proposition is, *hoc fac*; and the *attributum* of it, is, *viues*. So this is the new covenant, *The iust by faith shall live;* here *subiectum* is, *The iust by faith*; *attributum*, *shall live*.

Mark. 13. They shall deliver you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings.

The wrong reading, *they shall deliver you to their Iudicatories, * and in their Synagogues ye shall be beaten:* they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

*Luk. 3. He began, to be about thirty yeares of age, * being as is supposed the Sonne of Ioseph.*

Ἀρχὴν αὐτοῦ *Incepit*, is not construed here with the Genitive case *τεῦ Ἰωσήφ υἱοῦ*, but is put absolutely here, according to the Hebrew phrase; as in *Gen. 9. 20. Tunc coepit Noe plantare vineam, To plant a Vineyard, and drinke of the wine thereof.* The wrong reading is thus; *Then he began to be about thirty yeares of age,* without any distinction. *Dionysius* following the wrong pointing, makes him but seven and twenty yeares when hee began his Ministry. *Keplerus* makes him to begin his Ministry in the beginning of his thirtieth yeare. But he began his Ministry in the beginning of his thirtie one yeare, being full thirty.

8

9.

10

Scol. emend. tempor.

Ioh. 17.3. This is life eternall, to know thee onely to be true God, and whom thou hast sent Christ. This is the true reading.

The Arians pointed the place wrong, thus; *This is life eternall to know thee onely, * to be the true God, and whom thou hast sent Christ.* So they would seclude Christ from being true God: For the exclusive particle *μόνον*, belongs not to the *subjectum*, *life eternall*, but to the attribute, *The true God*. Which particle in the Greeke sheweth clearly, *ἵνα γινώσκωσι σέ μόνον ἀληθινόν θεόν*: and the sence is this; *That ye may know the Father to be that God, who is onely very God.* If the Comma were put after (only) then it would seclude the attribute, *the true God*, from the Sonne, and the holy Ghost: but when it is rightly placed, it secludes the attribute onely from Creatures. *Solus Pater est Deus, (solus,) secludit attributum, ab alijs personis, sed vera lectio ab omnibus Creaturis.*

2 Thes. 3. 14. If any hearken not to our speech by an Epistle, note such a man.

The wrong pointing is this; *If any man hearken not to our speech, * note him by an Epistle.* For it is not the Thesalonians, but *Paul* that should write the Epistle.

*Revel. 13. 8. whose names are not written in the book of the Lambe slaine, from the beginning of the world.**

Slaine, here is not referred to these words, *from the beginning of the world*, but to the words going before; *written in the Lambes booke from the begining of the world.*

*Act. 19. 5. Then said Paul: Iohn verily baptized with the baptisme of repentance, saying unto the people; That they should beleve in him which should come after him, (that is) in Christ Iesus: So when they heard him, they were baptized in the Lord Iesus: This is the right pointing. That they should beleve in him which should come after him, that is, in Christ Iesus, and when they heard him, * &c. taking them for Lukes words: This is the wrong reading.*

The

The right reading makes these to be *Pauls* words (and hearing them they were baptized) that is, *Johns* hearers hearing him selfe. The wrong reading makes them *Lukes* words, and so make the twelve men whom *John* baptized to be rebaptized againe by *Paul*.

*Esther 2. 5. There was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shemai, the sonne of Kish, * a man of Iemini; which had beene carried away from Ierusalem with the captivity.*

The right pointing is, not to make a Comma after *Kish*, but after *Iemini*: for if it be set after *Kish*, then the relative will have relation to *Mordecai*; then *Mordicai* should have lived from the captivity of *Jeconiah*, till the Persian Monarchy. Therefore *Tarcha* set upon *Kish*, is but *semi-incisum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-incisa*, *incisa*, *membra*, & *puncta*: *membrum*, properly is the point which answers to the Greeke Colon.

Iam. 2. 24. Ye see then how that of workes, a man is iustified, and not of faith onely. This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith * onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes and not onely iustified by faith*: That is, *That he is both iustified by workes and faith*; but the point is to be placed before *and*, and *μονον* is to be referred to *πιστεως*, signifying, *Fide sola vel solitaria*, *The faith that is alone*: It is one thing to say, that *Man is not iustified by faith only*: which *James* never saith, and were a contradiction to *Paul*: and another thing to say, *That a man is not iustified by faith alone*, which is most true, and *Paul* never denied it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

First, by the drift of the place, which is not to shew,

what place faith hath in iustification, for that is *Pauls* drift. *Rom.* 4. 5. But to shew what faith it is, that hath place in iustification against Solifidians.

Secondly, By the examples alledged, for *Abraham*, was iustified before God; long before the oblation of *Isaac*, and *Rahabs* words could not iustifie her before God, because she was stained with many imperfections.

Thirdly, by collation of other places of the same Text, verse. 14. where he speaketh of the having of faith with workes: and not of iustifying by workes with faith.

Fourthly, the Syriack translate it *fide sola*, *faith alone*.

Fifthly, verse 20. *χωρίς έργων without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Berna* distinguisheth well; as if faith were quickned by workes.

Lastly, when *μόνῳ* signifieth *onely*, and not *alone*, it is other wayes placed, *ἢ μόνῳ τίσις*, as the Greekes vse to speake: But placing it after *ἢ τίσις μόνῳ*, it signifies *μόνῳ*, *fide solitaria*. I conclude this then, that we are iustified by faith with workes *associative*, but not by faith and workes *copulative*. I worship Christ with his flesh *associative*, but not Christ and his flesh *copulative*. So, I honour the King with his Crowne *associative*, but, I honour not the King and his Crowne *copulative*.

The commands are pointed after another manner, then any of the rest of the Scriptures; for some of them ye shall see distinguished by a full point, and lightly also ye shall see *Atnach* and *Zakeph katon*, that is, Colon and Comma maior both ioyned, the first as a note of greater distinction, and this of a lesser. So ye shall see *Silluck* and *Atnach*, ioyned together after some of them.

Whence came this divers pointing of the Law?

The reason which the Iewes give is ridiculous, they say the commands are all ioyned together without any full distinction, *Bedibbur echad*, *sermone uno*, at one speech,

A full point, & a colon,
Object.

Answer.

speech, that is, without any rest, because God pronounced them all with one breath. They are distinguished againe, say they, because man cannot without resting pronounce them.

But the truth is, that the commands, as they are distinguished, so there is a full point, to make the distinction; but because there is a great affinity amongst them, therefore it is also that they are lightly distinguished; and it is to be marked, that these commands which are set downe without any conjugation in *Exodus* the 20. *Dent.* 5. 18. are set downe with a copulative, *Thou shalt not murder, and, thou shalt not commit adultery;* to teach us the conjoyning of the commands as into one body, which must also be done in one practise. The Schoolemen say well, *Tota obedientia est copulativa*, the whole law is copulative.

CHAP. IIII.

Of the third Helpe.

Αναλογία, or collation of Scripture with Scripture.



Collation of Scripture with Scripture, is a most profitable helpe to bring us to the sense of the Scripture.

Act. 16. 10. συμβεβηκότες ὁ κύριος εὐαγγελισαῶμαι αὐτούς, being assured that the Lord had called us to preach the Gospel unto them.

As the middle lampe of the Candlestick, being enlightened from the fire of the Altar, one lampe gave light to another; so the Word of God having light from Iesus Christ, one Scripture then gives light to another.

The Iewes usually conferred Scripture with Scripture, *Act. 15.* *Moses is read of old every Sabbath in the Synagogue.*

When^k they read *Moyse's* Law, they read so much of the Prophets answering to the Law. They divided *Moyses* Law into 53. equall Sections, joyning two short ones:

and

Canon.

Confir.

* *Certi facti ex collatione scripturarum.*

Illust.

Canon.

Illust.

^k *Buxtof. Tiber.*

and ends them all in a yeare, allowing a Section to every Sabbath. These Sections were called *Parascha* in the Law, and *Haphtarab* in the Prophets, as ye would say, divisions, or a distinguished part of the Text.

They were called also *Sydra*, a *Sedar*, or *ordine*, in the Chaldie; and the Apostle *Coloss.* 2. 17. 18. hath relation to this manner, *ἐν μετέλει τῆς εὐδοκίας, in parte Sabbathi*: it was called ¹ *Pereck*, or *Cbeleck*, as yee would say, *In tractatu de festo*, places for their feasts: for they had so much allotted for them to reade in their feasts.

1 Talmud lib. chagoga.

These Sections were distinguished by three great **DDD**. in the Law, and by three great **HHH** in the Prophets. But there is one of them, *Gen.* 47. 28. which is not distinguished as the rest, by three great P.P.P. And the Jewes give the reason to be this, because it is the shutting up of the Booke of *Genesis*, yea and of the whole Law and Prophets, to the coming of the Messias: and because the time of his coming was not expressly set downe; therefore they continued this Section with the former.

The occasion why they joyned these parts of the Prophets, with these of the Law, was this; when they were under the persecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumcision, and forbade the reading of *Moses* Law under paine of death; therefore they called him *Antiochus haraschi*, *Antiochus the wicked*. Now lest they should altogether want the reading of *Moses* Law, they made choice of certaine parts of the Prophets, most answerable to the parts of the Law which they read before.

1
Broughts content.

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choise of the Prophet *Esay* 42. 5. *So saith the Lord, Creator of the heaven and earth* and they read to the eleventh verse of the fortie three Chapter, which hath this marginall note upon it, *Gnad kan, huc usque, thus farre.*

D y

The

The second distinction was this; *These were the generations of Noah, Gen. 6.9.* In place of these words, they made choise of the words of the Prophet, *Esay 54.11. Canta sterilis, Sing thou barren*: for as the first place in-treats of the naturall generation of *Noah*; so doth this, of the spirituall generation of the Church.

Their third distinction was, *Gen. 12.1. Abi tibi, Goe un-to a land*: For this, they made choise of the fortie of *Esay*, from the 25. verse to the sixteenth of the forty one Chapter: for as in this Section of *Genesis*, the departing of *Abraham* out of his owne Countrey to a strange land is handled; so in this Section of the Prophet *Esay*, there is a comfort set downe to the Israelites, in banishment. And so forth to the end of the Law; as ye may see the places paralleld in the end of the Hebrew Bible.

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moses* after the old manner, and they read still the places of the Prophets with him. These places of the Prophets they called *Haphtara* from *Patar cessare*, to cease, for they being ended, they went home, and he was called *Naphsir cessator*, who read this last part in the Prophets.

When they ended the reading of the Law, they had a feast, which they called *Schimchath tora, latitia legis*, the joy of the Law: this was the 23. of *Tizri*.

These Sections or divisions received in the Liturgie of the Church, were not *Divina institutionis*, by divine appointment: for oftentimes they make a Section, where there should be continuance of the History.


The eleventh of *Genesis*, at the 32. verse, is separate by their Section, from *Genesis* the twelfth, where the History is continued; for God spake these things to *Abraham* when he was in Mesopotamia, before hee came to Charran, *Act. 7.3.*

But it may seeme these Sections were appointed by God,

2

3

in Biblia Hebraica.

Obiect. 

n Scaliger de emend.
lib. 7.

Ans^w.

God, and that they were kept by the people of God as divine, *Nehem. 9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tisri*; ⁿ they began not to take up their mourning againe, till the 24. day of the moneth: the 23. day was a day of joy, because they ended the reading of the Law that day.

The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabbath they called it *Sabbath Berehith*, *requies in principio*: they began their readings in this moneth of *Tisri*, because they held generally that the world was created in September.

Besides the reading upon the Sabbath, they read these Parascchaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabbath*, that is, in the weeke. The Iewes in the East began this fast, upon *Dijum*, and ended it in *Dijum*, the fifth day of the weeke.

Canon.

This collation of Scripture with Scripture, the Apostles afterward used it.

Iust.

The two Testaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon.
I.

When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyers, Esay 9. 27.*) But it is for our cause, to let us see the harmony and consent that is betwixt the Old and New Testament.

° The

• The Iewes say well, *The Law needs no fortification.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words. *Scriptum est in vocibus & scriptum est in rebus:* it is written in the words and the matter.

Zach. 6.12. A branch shall rise, Netzer, Esay 11.1. Matth. 2. (Behold he shall be called a Nazarite.) Netzerit, and not a Nazaris: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew* should be interpreted, *Matth. 2.23. he shall be called a Flower or a Branch;* the Scripture calls a child a *Branch*, and a branch a *Child*. So the Hebrews calls (*Bath*) a *Daughter*, and the apple of the eye, because his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

Micha. 5.1. But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel. But Matth. 2.6. And thou shalt not be the least: That which *Matthew* sayes, *Micah* insinuates, *Out of thee shall come he who shall not be the least:* and *Micahs* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Then art not:* as *Iob* sayes, *Iob 40.30. Wilt thou draw the Whale with the hooke?* that is, thou canst not.

Esay 22.13. Let us eate, let us drinke, for the morrow wee shall dye: But the Apostle, *1 Cor. 15.32. puts it in the present time: The morrow we dye.* For illustration, to expresse the boldnesse of these Sadduces & Epicures, who would eate and drinke securely, although they were present to die: and the Chaldie Paraphrast addes, (*and not rise againe*)

o) Talmud. Hierosolymitanum.

Canon.

II.

Chrysost.

Canon.

III.

1. Example.

2

gaine) to shew that these Epicures looked not for the resurrection-

3. *Psal.* 40. 7. *Mine eare hast thou pearced*: but the Apostle, *Hebrewes* 10. 5. hath it thus; *A body hast thou fitted to me* for illustration: Christs obedience began at his eare, but his whole body was obedient when hee offered himselfe upon the Crosse,

4. *Psal.* 47. 5. *He ascended up on high and received gifts*: but *Ephes.* 4. 8. *He ascended up on high and gave gifts*. For illustration, all the gifts which Christ received, he received them to this end, that he might bestow them upon his Church.

5. *Psal.* 51. 4. *That thou mayest be pure when thou iudgest*: but *Rom.* 3. 4. *That thou mayest overcome when thou iudgest*, for illustration, for they who are pure overcome in iugement.

Sometimes the Apostles adde some things for illustration.

Exod. 25. *With Hysope and Scarlet*: but *Hebrewes* 9. 19. hee addes, *Hysope and Scarlet wooll*, because all the Scarlet about the Sanctuary was of wooll *Xylinum*, which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as some conjecture) because it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Bysus* was fine linnen of Egypt, and not Silke.

Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, soule, and strength*: and Christ addes, *ὡς τὸ πνεῦμα*, Both with the efficacy of the wind and will. And the scribe addes a fift word, *Mark.* 12. 33. *ὁνομα*, Understanding, by which diversity of words, God would let us see that we should love him unfainedly; *Psal.* 77. 7. and that all the springs or fountaines within our soules, should praise him.

1 *Sam.* 9. 16. *And God gave them Saul the sonne of Kish,*

17112

Canon.
III.

o Ainsworth on Exod.

man of the Tribe of Benjamin: but *Act. 13. 20* He gave them Saul, a man of the Tribe of Benjamin, forty yeares, For illustration, to cleere this part of the Chronologie the better.

Sometimes they omit something for illustration.

Esay. 52. 7. How beautifull are the feete of these who bring the glad tidings of salvation upon the mountaines? Paul, *Rom. 10.* citing this place, leaues out (*upon the mountaines.*) The prophet when he went to prophecy, he went to Iudæa a mountainous Countrey, but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaves out pertinently, *upon the mountaines.*

Canon.
V.

Exod. 20. 12. Honour thy father and thy mother. that thy daies may be long in the land, which the Lord thy God giveth thee: but the Apostle to the Ephesians, *Ephes. 6. 3.* repeating the same, leaves out (*which the Lord thy God giveth thee.*) For the Christians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New: or in the type & the thing signified. Thirdly, in the type with the antitype. *1 Pet. 3. 21.* In all these we must take heede that our *παράλληλα* be *ἴσα* alike.

Canon.

Of phrases not rightly matched, nothing is concluded. *Exod. 24. 8.* *Hic est sanguis Testamenti seu fœderis.* This is the blood of the covenant. *Math. 26. 28.* *Hoc est sanguis meum:* This is my blood.

Canon.
I

These two places are not well matched; the one place is proper, the other is tropicall: for when Moses sayes, *This is the blood of the Covenant*, he pointed at the blood of the sacrifice, which was blood indeed: but when Christ sayes, *1 Cor. 11. 24. Luk. 22. 20.* The wine which was in the Cup, was a sacrament of his blood.

1 Cor. 11: *Hoc facite*, the Iesuites expound it *sacrificate* sacrifice So *Iudg. 13. 15.* *Facere hædum, id est sacrificare,*
to

to kill a Goat. These places are not rightly compared.

Facere hædo, to kill a Goate; *facere vitula*, to kill a Calfe. *est sacrificare*, to sacrifice; *sed facere vitulam*, is onely *maſtare*, to ſlay. Gen. 18.7. So Exod. 12.17. So Exod. 29. and 30. *Facere inuencam*, is not there to ſacrifice, but to ſlay and prepare it, that it may be a ſacrifice.

Obiect.

Judges 13.15. *Faciemus coram te hædum caprarum*, ſignifies, Let us ſacrifice for thee a Kid; therefore, *facere hædum*, ſignifies here, to ſacrifice.

Anſw.

These are the words of Manoah and his Wife, to the Angell, whom they knew not to be an Angell. What answers the Angell? *If yee hold me ſtill I will not eate of your meate, and if ye offer a ſacrifice, offer it to God: So Facere hædum, is both to prepare the Kid, that it may be eaten, and, to kill it, that it may be ready to be ſacrificed: but it never ſignifies, to ſacrifice.*

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly watched.

Gen. 49:10. *The Scepter ſhall not depart from Iuda till Shilo come.*

When^o *Gabinus* the Pro-conſull eſtabliſhed ſixe Synedrions of equall authority. (the firſt in Ieruſalem; the ſecond, in Gadara; the third in Amathus; the fourth, in Iericho; the fifth, in Saphar.) Yet the Scepter was not taken away from Iuda, although it was weakned much; and it is to be marked, that there hangs a Scepter ſtill above their heads where they ſat in *Synedrion*, to put them in minde, that the Scepter ſhould not depart from them till *Shilo* came; neither did it depart from them till Chriſt was borne: then *Herod* killed thoſe of the Synedrion, and tooke the government to himſelfe.

Jer. 35. 18. *And there ſhall not want one of the poſterity of Ionadab, to ſtand before me for ever.*

The accompliſhment of this Prophecy was, when the

παράκλησις α.

Canon.

II

o P. Cumanus de rebus,
Iudæ.

Platophus.

q. Scallig. in Ezech.
17. 16. 17.

the *Chasidim* repaired the ruines of the Temple, in the time of the *Macabees*, and untill the destruction of the Temple.

Zach. 1.1.1. And the gates of Libanus shall be opened.

The *Iewes* say, that this prophecy was accomplished forty yeares before the destruction of the Temple, which is called: *Domus sylvæ Libani*. The house of the forrest of *Libanus*, *1 King. 7.* This is to be marked, because the veile of the Temple rent in two, iust forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

Mich. 3.12. Sion shall be plowed like a field.

The accomplishment, when *Turnus Ruffus* came in with a Plough, and tilled up the very ground of the Temple; ^r for the Romans; when any Citty rebelled against them, they caused to plough it up with a plough, as it was their custome when they built Citties; first they drew a draught round about them with a plough.

Dan. 12.11. Mat. 24.15. And the abomination of desolation shall be set up.

The accomplishment of the Prophecy ^r when the Romans caused display in the Temple, the spread Eagle, and the abominations, contrary to the Law.

Luk. 19.44. A stone shall not be left upon a stone.

The accomplishment ^u when *Julian* the Apostate hyred the *Iewes* to build the Temple of *Ierusalem* againe, they began first to raze the old foundation, and not to leave a stone upon a stone in it: here they accomplish the Prophecy, but there comes a fire which scatters them, that they did never build a new Temple againe.

When a wrong accomplishment is applied to a prophecy, they are not right paralleld.

Esay. 7.8. And within threescore and five yeares, Ephraim shall be destroyed from being a people.

F

The

^r Talmud, lib. 1, tom a cap. 4. Fol. 39.

^r Scal. canon 2, pag. 104.

^r Alexander ab Alex andro.

^u Tripart. histor lib. 5. cap. 4, de iustiano.

Canon.

² *Ezdr. 13. 45.* The false accomplishment, when the Israelites went into the Countrey of Ararat in Tartary, beyond the Caspian hills, inclosed there by the Sabbatical River: but the true accomplishment was, when they were carried unto the land of Medea by Assarhadon, ² *King. 17. 6.*

Ezay 19. And he shall enter into Egypt, and the Idols shall fall before him. A false accomplishment, ^x when Christ fled to Egypt (some say) all the Idols fell downe before him, and that the tree *Persea* bowed thrice downe and did homage to him. This was the fault of the Ancients, that strained the prophecies too much, in applying them to Christ.

Num. 23. 17. There shall arise a Starre in Iacob.

A wrong accomplishment, ^y when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himselte *Ben Cokiba*, *filium stelle*, *The Sonne of a Starre*, applying this prophecy to himselte: but experience taught him afterward, that he was *Bar Chosiba* to them, *The sonne of a lye*. But the true accomplishment is in Christ, who was the true *Starre arising out of the East*, *Luk. 1.*

Zach. 14. 20. And in that day holinesse to the Lord shall be written in the horse bridles.

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of ^z it in the bridle of *Constantine* her sonne. But the true accomplishment, is under the kingdome of Christ, *When all things are made holy to those that are cleane*, *Tit. 1. 15.*

Psal. 91. 13. Thou shalt tread upon the Serpent, and the Cockatrice.

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and trod upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Ma-

^x *Sozom.*

^y *Hier. con. ruf. Talm.*
or 4. tachufin.

^z *Euseb. in. vita Constantini.*

Malac. 1. 11. And there shall be a cleane offering offered to the Lord in all places.

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priesthood to God) offers this spirituall offering to the Lord. The Prophet speaking of the spirituall worship of the Gospel, expresses it often by the ceremonies of the Law: *Esay. 19. 29. Esay. 65. 7. Mal. 3. 4.* they mention the burnt offerings, the sheepe of *Kedar*, the rammes of *Nisbağoth*, and to goe to Ierusalem.

This sacrifice which the Prophet speaks of, is under the New Testament: but the spirituall sacrifices of prayer, and vertues of charity, were common to the Iewes under the Law.

The Christian worship, that succeeded the Iewish worship, was not meereley spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was still spirituall, (and no worship may succeed it) yet the same in substance came forth in divers manner: so the worship of Christians, did succcede the Iewish, that was covered.

Many more examples might be set downe, concerning Dittologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I study to breuity. For any diligent man, by helpe of the Canons, and examples set downe, may make up a whole Booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

*Μεταφράσις, or the Translation of a Scripture, or * the Translation from one tongue to another.*

THE Translation of the Scripture out of the Originall tongues, into other Languages, is a profitable helpe

F 2

Object.

Ans.

* *Μεταφράσις.*

Canon.

Confr:

helpe for the understanding of the Scriptures.

There is into a Text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuite of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Dent. 22. 6. Ye shall not kill the dam upon the Egges. Jonathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The *Ecphrasis* of it, *Ye shall not be cruell.*

Leuit. 19. 28. The *Metaphrase*, *He who polluteth himselfe with the soule of the dead.*

The *Paraphrase*, (*With the bone of the soule*) to let us understand, that by soule there, he means the body.

Ecphrase, *He who pollutes himselfe.*

Obiect.

If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Ans.

Aliquid est primario authenticum, primarily authenticke, *aliquid secundario*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the original.

Quest:
Ans.

How farre are we bound to beleieve a Translation?

Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentie*, the thing that followes on them: *Necessitate consequentis*, wee are bound onely to beleieve the Scriptures for themselves: we beleieve a Translation, *necessitate consequentie*, putting this, or this, (that is) we beleieve a Translation.

lation, in so farre as it is agreeable to the authenticke Scripture.

PARAGRAPH I.

Of the necessity of a Translation.

Vithout Translation, the Scriptures could not be understood by forraigne people.

I Cor. 14. 11. If I speake in an unknowne tongue, I am but as a Barbarian.

When *Ptolomæus Philadelphus* had gotten the Coppy of the Hebrew Bible out of *Iudæa*, to put it in his Library in *Alexandria*, he understanding nothing of it, said; *What profiteth a sealed up fountaine, or a hidden treasure?* therefore he sent to *Iudæa* for learned men, to translate the Bible.

Canon.

Con fir.

Ilust.
a Epipha. de ponder.

PARAGRAPH II.

Of the Seventies Translation.

THis Translation of the Seventy, was the first Translation, which ever was of the Bible, and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles;^b there was no Translation before it in the daies of *Alexander* the Great, or above: for whatsoever *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

The seventy were not *θεοπνεύστοι*; Inspired immediately by the holy Ghost, when they translated this Scripture.

Of purpose they studied to change some places, for feare of giving offence to *Ptolomie*, and his Queene. *Gal. 1. 10. If we please men, then we are not the servants of Christ.*

When *Philip* came to the Oracle of *Apollo*, the Priests

b Joseph. lib. 1. antiq.
sayes that they translated onely the five books of *Moses*.

Canon.

Ilust.

Demost.

d P. Crin.

1 Example.

2
e Chronicon templi ses
cundi five annales regum
Israel.

3

4

* Talmud lib. Meghil-
lah.

caused the Oracle to answer to his humour, and therefore it was said *οὐκ ἔστιν*. So they would make the Scriptures humour *Ptolomie*, and so *οὐκ ἔστιν*.

These places make their wrong Translations manifest. *Gen. 2.* And God ceased from all his labours the sixth day, and rested the seventh day; Least King *Ptolomie* should have asked them; What? Made God any thing upon the seventh day, and then rested?

Exod. 4. 20. *Moses* tooke his wife and his two sonnes, and set them upon an Ass; but the seventy translates it thus. *c* *Moses* tooke his wife, and his two sonnes, and set them upon that which was under the yoke (*ὕπερ ὑγιον*). Least King *Ptolomy* should have derided our Master *Moses*, because he rode upon an Ass, and that he should not say, how could an Ass beare a woman and her two sonnes: hee would never have done this, if hee had not beene a begger.

Levit. 9. 6. Ye shall not ease of a Hare. They translate it not *λαγῶν*, a Hare; but *δαυμῖδις*, rough foote, because the Kings wife was called *Arnbath*, a hare: they would not translate it a Hare, least the Queene should say, that the Jewes did mocke her.

Num. 16. 17. I tooke of them not an Ass; but the seventy translates it thus: I tooke of them nothing of value. Least the King should say hee tooke not an Ass, but he hath taken some other reward, therefore they translate it *επιθυμητα*, putting *Chamud desiderabile*, for *Chamor asinus*.

Deut. 32. 8. The sonnes of Israel: But the seventy translates it the Angels of God; least the Heathen should take offence heere, that *Israel* should be matched with the seventy Nations; that is, with all the people of the world.

* The things beneath (say they) signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne; the presidents of the seventy

Na-

Nations. Doth not the Apostle confute this doctrine, *Col.* 2. 18. and herein the seventy followes the Platonicke error of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit.

The second reason, which proves them not to bee *θεομαρτυροι*, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them, *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob.* 13. 9. *They would lye for Gods cause.*

The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew.

^f The seventy washing their hands every day, in token of their sincerity in this worke, seemes not to have beene so sincere in this businesse.

Therefore that which some report, * that they were shut up in severall Cells, which long after were to be seene in Alexandria, & *Hierome* reiected as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes persited the whole worke. *Augustine* ^h leaveth it doubtfull. This fable is urged by some, to prove that these Translators were guided by a Prophetickall Spirit; therefore *Augustine* calls them, *Sapienter Prophetas & eodem quo Propheta spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione dissentiant*: oftentimes Prophets, and to be stirred up by the

Talmud, Babylon,

II.

III.

Canas.
f Aristæas

* *Ioseph. de antiq. Iud.*
I. Hist.

g *Hieron. in Proætiauch.*
Mosis præfatione.

h *August. de doctrina*
Christianæ lib. 2. cap. 15.

same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon.

Although the seventy were not immediatly inspired by the holy Ghost in writing, yet the Church hath accounted their Translation next unto the holy Scriptures.

Ilust.

Some holy Writ is *Authentica veritas*, of authentick verity: Some is *Ecclesiastica universalis recepta*, received universally in the Church: Some but *Ecclesiastica particularis*, particularly received in some Churches.

Authentica veritas, as the Hebrew Translation of the Old Testament.

Ecclesiastica universalis, the Translation of the seventy received in all Nations.

Ecclesiastica particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authentica veritas*. The Syriack is *Ecclesiastica universalis*: but *Hieromes* Translation, is *Autoritatis privata*. The Greeke Text is, *αὐτογράφον*: The Latine and Syriake, is *ἀπογράφον*.

Canon.

The Apostles themselves followed the seventies Translation in most things: therefore their authority must be more universall, then any other private mans Translation.

Ilust.

Talmud Babylon.

These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

It was great presumption in the orientall Jewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearely fast called * *Angaria*, because the Bible was Translated in Greeke by the seventy: and they say, that there was three dayes universall darkenesse when it was translated, and they call the westerne Jewes in derision (who follow the seventies Translation) *Kira lemi-phrang*, *lectionem retrorsam*: The backward reading, because they read from the left hand to the right.

They called the other reading, *Hakkore gipsit*, which is, *From the right hand to the left*. The westerne Jewes were said,

said, ἀραγίῳ σκεπὶ ἀργύρεσι, *Legere Egyptiaca*, that is, *To use the Greeke tongue*: they were called *Hellenista*, because they used the Greeke Translation in their Synagogues.

Vpon this, there arose a great contention betwixt the Iewes and the Græcians, *Act. 6. 1.* That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the chiefe of these dwelt in Babylon, *1. Peter 5. 15.* This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes, *k Benjamin Tudelensis* saith, that in his time there were two sorts of Iewes in Alexandria, *Babylachim & ikrikin*, id est, *Gracizantium, & non Gracizantium*, *Gracizing Iewes*, and not *Gracizing*: for the Babylonian Iewes followed not the Greeke Text.

Learne to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palestina: Secondly, these who were carried away to Babylon, *1 Pet. 5. 15.* Thirdly, *Hellenista*, or *Gracizing Iewes*, *Iohn 7. will he goe to the dispersed Greekes?*

It was a great presumption in the Babylonian Iewes, to hate so greatly the Western Iewes, who followed the seventies Translation, seeing the Apostles themselves follows them in many things.

The seventy differed from the Hebrew Text in many things, because they followed the Syriacke tongue, which was then most in use.

Psal. 1. Raschang in the Hebrew tongue, signifies him who was *condemned*; but in the Syriacke tongue, it signifies him who was *wicked*.

The seventy following the Syriacke, translates *Harsagna darsais*, *wicked*; for none were condemned but those who were wicked.

Psal. 51. 4. That thou may be justified in thy speeches, and pure when thou judgest. But the seuentie turnes it, *et vincas*, and may overcome: which version the Apostle follows

is: in Euseb.

k Benjamin Tudel.

Canon.
1 Fall. Mife.

1 Example.

2 Example.

3 Example.

followes, *Rom. 3. 4.* The seventy following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriacke tongue, signifies to overcome, these who are pure overcome in judgement.

2 Sam. 24. 15. *Dabar* in the Hebrew, signifies the Pest, in the Syriacke it is called *Mothema*, Death; and the seventy following the Syriack, and *Iohn 7. Rev. 6. 8.* calls it θάνατος, Death.

This Translation of the seventy perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

PARAGR. II.

Of the Translators that followed after the Seventies.

CANON.
The second translation.

THE next Translation, was the Translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Jew. He Translated the Bible both corruptly, and contentiously.

ILLUST.
in Jerome in Ezek. 3.

This *m Aquila* had another Translation more accurate then the first, κατ' ἀκριβείαν διδτα: It was called the edition of the Jewes, because the Græcizing Jewes used it in their Synagogues.

The third translation.

The third Translation, was that of *Theodotion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Jewes, and translated the Bible.

The fourth translation.

The fourth Translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who because hee could not get a place of dignity amongst them, came to the Jewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fifth translation.

The fifth Translation, was found inclosed in a Barrell at Iericho, and it is called the fifth Translation.

The

The sixt Translation, was found in the yeere of Christ 230. at Nicomedia.

Origen joyned all these together in one volume; the seventieth, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppies of the Originall, one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Ostapla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserve the best Translations.

Tertullian testifies, that in Serapæo, (the Library of *Ptolomie*) the seventies Translation was put in Hebrew letters, and was used to be read in their Synagogues.

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In the dayes of *Iustinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew only should be read: some againe, that the Greek onely should be read. The Emperour allowes the Hebrew, and the seventies Translation to bee read: he discharges altogether *δευτερωτης*, that part of the *Talmud*, called *Mischna*, because it is full of old Wives fables, but he allowes *δευτερωσις*, the second Translation of *Aquila*.

PARAGR. IV.

Faults in a Translation.

When a Text is Translated *καταπλά*, lightly, (as the Greekes speake) then a Translation is servile.

A Translator is not bound to translate word by word.

Vben Lo, is translated, *Luke 20. having no children*. But *Meth. 22. 25. having no seede*.

Min-

The sixt translation.

Nota.

n Tertul.

o Iustin, in Novellis.

Canon.

I
1. Exemple

Canon.

2

* Μεγαλυνος & Magnos circums habent, having a large Paraphrase.

* Jerome.

Canon.

3.

Illust.

Canon.

4.

p Hier. ad Pammach. de optimo genere interpr.

Canon.

5.

* Castalio.

Mincha, The meate offering, Acts 7.42. is translated *Busia, Incense.* But *Heb. 10.5, προσφορά, New sacrifice.*

A Translation must not be * *Luxuriant*: for then the Paraphrase is in place of Translating.

As men pouring Wine out of one vessell into another, take heed, that the vent be not too great; for then the Wine will corrupt. So, if a Translator take too great liberty to himselfe, he may corrupt the sense.

The Apostles when they cite Scripture, they are not Translators; and therefore they are not bound to the words, but may adde or paire: and yet as *Jerome* saith, * they give the full sense, pressed downe and running over. *Luke 6.*

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a barbarous word good; but hee thought otherwaies, who said, *Romanum Imperatorem jus hominibus civitatis dare posse, non item vocibus.* The Romane Emperour may give Laws to men in City, but he cannot give Laws to words.

He must not be *επιστη*, or a contentious Translator.

Such was *Aquila*, who as * *Jerome* testifies, *Non sensum sed Etymologias verborum interpretatus est*: who interpret not the sense, but the Etymologies of the words. *Thomas Aquinas* sayes well, *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applyed.*

Aquila translates *τηχισ' vas, Satires*, because they were hairie: so for *Hamma, sol*, the Sunne, he puts *calorem*; so for *lebina, Luna*, he puts *Album*: so *pro gnalmah Iuvenila*, a Virgine, he puts *abscondita*; because these were true Etymologies in derivation.

A Translator must not affect *κρυπτολογία, Newnesse of words.*

This was * *Castalio* his fault: as *Sequester*, a Mid-man, *Pro mediatore*; *genius pro Angelo*, an Angell; *obstrictare pro*

pro blasphemare, to blaspheme: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

A Translator must not be malicious.

When our Lord hung upon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some translations but raises the skin: but there is another malicious translation which pierceth the side of Christ and his word.

Esay 7. Behold a Virgin shall beare a Sonne. Aquila of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a virgin, Sonne*. So the Papists of purpose to iustifie all their errors, they followed *Ieromes* Translation in all, and so they pierce the truth also.

But what, will yee make *Ierome*, that worthy instrument of God, a piercer of Christs side?

God forbid: But the seventy, when they translated *Prov. 8. 22. Canani extitit, creavit*, and not *extinguit, possedit* (God created me) for (God possessed me.)

They did not of malice stab Christ, but indeed they raised his skin. When the Arrians (who denied Christs Divinity) lighted upon this place, they stabbed Christ by it: So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the Papists justifying all the errors in that Translation that goeth under his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sixtus Quintus* the Pope, for the justifying of the vulgar Latine, set out a Greeke Bible by Cardinall *Carapha*, Anno 1578. to cause men beleeve, that the Latine was according to the ancient Greeke, whereas the Greeke was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom. 3.*

They

Canon.

6

Illust.

I Example.

Canani, they thought it no compound of *Canan* and *Ni* the affixt, but of *Canan*, and *Id*, for *Canan*, signifies, midstfire, or create, or constitute. *Ecclesiasticus 24. fol-*

lowes the same error,

קנן

possidere.

קנן

Nidificare.

Object.

Answer.

They dare bee bold to joyne them all together in the foureteeene *Psalmes*; affirming that *Paul* read them so in the seventie, and that out of the seventy they were set downe so, *Rom. 3.* And so they reade them still in their Churches, contrary to the Originall.

PARAGR. V.

What things are to bee observed in a Translation.

Canon.
1.

Nota.

Canon.
2

2.

3

4

5.

Words which have beene kept still originally, should not be translated, *Rom. 9.* *Κλῆρος* & *Σαββαθ*.

So *James 5.* *Ascends into the eares of the Lord of Sabbath.*

Sabbath, Haliluia, Amen, Belial, and such words are received into all languages, therefore needs no Translation.

Words appropriate should not be translated to any other use, but kept for the use they were appropriate to.

Gen. 49. 16. *Super virum separatū, (Nasir) a fratribus suis* Upon the man separate from his brethren. Here we cannot translate it; upon the man, & a Nazarite from his Brethren: because *Nazarite*, is a word appropriate to the *Nazarites*.

Ecc. 2. 5. *I planted Orchards*: but in the Hebrew it is, *I planted Paradises*: yet we cannot translate it *Paradises*, because it is appropriate.

2 Sam. 19. *That ye be not to me an adversary: Leſatan*, we cannot translate it here, *That ye be not a Satan to me*, For *Satan* is appropriate to the *Devell* now.

Luke 18. 12. *I fast twise in the weeke*: in the Greeke it is, *In the Sabbath*: yet we cannot translate it so, because *Sabbath* is a word appropriate to the Sabbath day.

Marke 7. 4. *The Pharisees wash the Cnps*: in the Greeke it is, *Baptizes them*; yet we cannot translate it *Baptize*, because it is a word appropriate to *Baptisme*.

Mat. 20. *Διδάσκει* cannot be translated *Deacon*, but a *Servant*, because this word *Deacon*, is appropriate through use, to *Church servants*.

Proper

Proper names when they are interpreted in another language; the interpretation should not bee translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins.*) so *Talitha*, *Dorcus*, we cannot translate it a *Roe*; so *Cephas*, *Peter*, a *stone*. But where it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas*, *sciens arabice*; by interpretation *Magnus*, we may translate a *Magitian*; so *Abba*, *Pater*, *Father*; *Shilo*, which is by interpretation *sent*.

Words which have degenerate from the first imposition, should not be used in a Translation.

Hof. 2. 16. *Ye shall call me no more Baal, Lord, but Ischi, my husband.* So *Idiota*, *1. Cor. 14.* should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. *1 Peter 5. 3.* *Καὶ ὁ Θεός*; should not be translated *Gods Cleargie*; because *Cleargy* is not taken for *Clearks*, but *Gods portion* or *lot*: the people are called *Gods portion*, *Deut. 32. 9.* So the *Wise men* came from the East, *Math. 2. 1.* In the Greeke it is *μαγῶν*; we cannot translate it *Magicians*, for they are *Sorcerers* now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman* *Saga*, would be hardly thought of: so among the Latines, *Fur* a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini, audient enim talia fures?

When * Slaves thus saucy are,
What will their Masters dare?

* Thieves;

Words which are institute for prophane things, are not to be applyed in a Translation, to holy things.

Iepods, a Priest, *Heb. 7. 1.* The Syrian translates it *Cumar*, which is never used of the Jewes, but to signifie a Heathen Priest; as *Iudges 17. 10.* *Come and be a Priest to me.* The Chaldy hath it, *Come bee a Cumar to me*: And the Jewes at this day calls the Monkes and Fryers *Cumarim*.

So

3
Canon.

4
Canon.
Confr.

5.
Kumarim atrari, were the heathen Priests.
Hof. 10. 5.

6.

Canon.

Ihnß.

2. Example.

2

3

4

7.
Canon.

1.

20.

So it were a vile thing to translate *Nabi, Propheta, a Diviner*, being now taken in a bad part.

Words of whose signification wee are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

The Psalter which the Church of Antiochia useth, is not translated out of the seventies Translation, but out of the Hebrew Text.

Psal. 18.3. Because they understood not what this word *Casi*, the new Moone meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they understood not what this word *Casi*, the new Moone meant, they left a blanke for it.

Ge. 35.16. *Kibrath haaretz diata terra*, halfe a daies journey of Ground: because the 70. understood not perfectly these words, they kept still the Hebrew words in the Greeke translation.

Gen. 36.24. This is *Ana*, who found out *Haiammim*, Mules in the desert: because the Hebrew word was hard to bee interpreted, therefore *Aquila, Symmachus, and Theodosion* retaines still the Hebrew word *אמין*.

Dent. 14.5. The Chaldy and Arabicke, retaines the Hebrew word *Iachmura*, the *Chamois*.

There are many Beasts and Birds, which the Iewes farre lesse the Christians understands not; and therefore kept still in their owne original.

Lev. 11.18. *Racham*, the Redshanke: the seventy translates it *πορφύρεον*, from the proper colour of it, because they understood not what it was

So *Levit. 11.* *Cabash*, the Heron, the 70. translates it *ὄνοκρόταλον*, as they would say, *Asinus crepitans*, *ἀβὶς* & *asinus*, & *κρίταις* *crepito*, To make a noyse: They gave the Fowle this name, not understanding the proper signification of it, because it brayed like an asse: if the naturall Iewes

Iewes understood not many of these words, farre lesse the Christians: the Translator should doe well then to keepe those doubtfull words in the Text, and put his Translation in the Margent.

Some words in the Scripture, are either *media significationis*, of a middle sense; *contraria significationis*, a contrary sense; or *qua vergunt in extremum*, that turne to one of the extremes. A Translator must take heed to these.

Words which are *media significationis*, these the Greeks call *αμφότερος*, may be taken either in a good or bad sense; and they may be knowne easily by the sense.

Gen. 3. And the Serpent was (*Gnarus*) the subtillest beast of the field: here it cannot be translated *the wisest*, (although *Gnarus* be taken oftentimes in a good sense in the Proverbs, *Prou. 19. 15.*) but *subtile*. *Facere ungues*, To let the nayles grow, *Dent. 21.* To pare the nayles, *2 Sam. 19.* So *Elevare caput*, To lift up the head, in *Gen. 40. 11.* is either to preferre a man, or to hang him. So *Transat calix*, *Mathew 26.* To let the cup passe over. But *Lament. 4. 21.* To drinke the cup: So *Numb. 31. 3.* With a high hand, that is, presumptuously: but *Exod. 14.* With a high hand, that is, *conragiously*: *Onkelos*, with an uncovered head; that is, not being ashamed, for they that were ashamed covered their heads.

Words which have a contrary sense, may easily bee knowne, as *Blesse God and die*, *Iob 1.* Here it might be easily understood, that the contrary is meant, that is, *Curse God*. So *Deut. 22. 9.* *Ne forte sanctificetur plenitudo seminis*, *id est*, *polluatur*; Least thou defile the increase of thy seed. So, *1 King. 21. 12.* *Naboth had blessed God*: that is, *he cursed God*. So *1 Sam. 14.* *Cedo innocentem*, that is, *the evilly*.

When they tend towards the extreame, then they should be most taken heed unto.

Gaon, signifies first, *Excellency*; and then *Pride*, *Prou. 8. 14.* Heere we must take heed how to translate the word,

G

for

Canon.

Scal. in Eleuth.

1.

2.

3

(in bonum.
(in malum.)

Canon.

1.

□ וַיִּהְיֶה

Pro lehoua, Schemest wo-
men Dei.

2.

x Hieron. lib de quæst.
Heb.

Quæst.

Ans.

1. Example

y Dns in Exod.

* Serotinum.

Canon.

for they that are excellent men, fall soone into pride. So *Shatab* to drinke, signifies, to be merry to sobriety, Gen. 43. 34, and to be drunken, Gen. 9: because men when they are merry, if they take not heed, may fall into drunkenness; therefore the Translator had need to make the difference of these two.

A Translator is not to adde a word to the Text, but where the sense urges it.

Levit. 24. 11. And the Egyptian blasphemed (the Name of) God: they adde this word (*Name*) whereas *Hashem* signifies God. so that nothing should be added.

Gen. 4. 11. And Cain spake to his brother Abel: hee sayes not *he dixit* (illa) Cain. So it was when they were in the field: somethings is understood, but should not be supplied, because the holy Ghost hath not expressed it. * The Latine Interpreter supplies, *Egrediamur for us, Let us go forth.* The Samaritane Coppie supplies, *ἐξέλθομεν εἰς τὸ πεδον, Let us goe to the field.* But *Targum Ieruf.* supplies a long reference.

Mark. 8. 12. If there shall be a signe given to this Nation.

Nothing should be supplied here (as some profanely doe) *Let me not be God*, or such.

How shall such sort of speeches be supplied then?

Some have translated them by simple affirmations, but it is better in a Translation, that the speech be kept still, without any supply, for then the grace of the speech is more perceived.

Exod. 9. 31. And the wheate was hidden (in the ground) and the Barley was in the eare. This supply, hidden (in the ground) is contrary to experience, * For, in no Countrey there is such difference betwixt these three, that is, the Flaxe balled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it should be translated *And the wheate was* * *not shut out.*

In a Translation, we must shew that which hath the shew

shew of any hyperbole as farre as we can, either in excessu, or defectu.

In excessu; *Esay. 49. 12. And they shall come from China.*

* This Translation is somewhat hyperbolike; therefore *Iunius* Translates it from Sinai.

Deut. 3. 11. His bed was of iron: but * *Haskumi* sayes, *His castle was of iron.* This Translation is hyperbolike, therefore to be avoyded.

So when it is hyberbolike in defect.

And *Gammadim, Eze. 27. 11.* was upon the walls. * Some Translate it *Pigmees, homines cubiti, No longer nor a cubite:* but because this is an hyperbole in defect, we should shun it.

In Translation, we must take heed, what sort of people the phrase hath relation to.

ἡ πρωτη οὐρα in the end of the Sabbath, *Math. 28. 1.* This speech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewish Sabbath began in *ἑσπερα*, in the evening: and the Greeks, in *πρωι*, in the morning. *Mark. 16.* hath relation to the Greeks, and not to the Iewes: therefore *πρωι*, should be translated *Serum Sabbathi*, the last part of the Sabbath, according to the Iewes. When the Sabbath was ended; but according to the Greekes, in the beginning of the Sabbath: for their day began in *πρωι* in the morning, *Act. 28. 23. εἰς πρωι εως ἡσπερας, a mane ad vesperam*, from the morning to the evening.

In a Translation we must labour to keepe the proper phrase of every language.

Epphata, be thou open, Marke 7. Translates it *δυνασθαι* *adaperire, be thou opened:* but the Greeke phrase hath it *δινασθαι*, *videre, to looke up, Mark. 7. 11.* The Hebrewes say, *Gifts blinds the eyes of the open;* but in our language hee is said to be open, whose eye-lids are not shut, although he see not.

* Scaliger in Emend.

a Haskumi.

* Shindl.
Pentag.

CANON.

Canon.

1 Example.

2. So the Syrian phraſe calls a ſinner, *Hajah, Debitor, and Sinne is debt.* Mathew 23. 16. following the Syriacke calls them *δρειλήματα* *Debts*: but Luke following the Greeke, calls them *ἁμαρτίας*, *Transgreſſions.*
3. Math. 6. *When ye doe Juſtice*, in the Syriacke: in the Hebrew, *when ye breake your bread*: in our language, *when ye give your Almes.*
4. According to the Syriacke phraſe, Luk. 1. 66. *All that heard it, laid it up in their hearts*, but Luk. 7. 39. *They thought of it.*
5. So, Luke 2. 28. *He tooke him in his hands*: the Syriacke, *In vlnis in his armes.* So the Hebrew wil ſay, *The whole earth was of one lip*, Gen. 11: The Greeke *ῥῆμα*, *One mouth*: and we, *Of one language.*
6. So the Chaldaæans and Aſſyrians ſay, Luk. 15. *I have ſinned againſt the heavens*: but the Hebrews & the Greekes, *Againſt God.* Vir lingua nequaquam eris ſtabilis, *Psalm. 140*: the Chaldy ſaies, *A man who ſpeakes with the third tongue*, having a tongue like a Serpent, which ſtings three at once, to wit, *himſelfe, him to whom, and him of whom.* Eccleſiaſticus 20. 16. *Lingua tertia commovet multos: A man with the third tongue ſtirreth up many.*

CHAP. VI.

Of the fifth Helpe.

Ἰουδαϊκότατα, *or Cuſtomes proper to the Jewes.*

CANON.



HEIR Cuſtomes were either Eccleſiaſtick or Politicke: Eccleſiaſticke were theſe that concerned the time of Gods worſhip, the place where he was worſhipped, the perſons who worſhipped him, either at Ieruſalem, or any other place where the Jewes were reſident for the time, and the manner how he would be worſhipped.

SECTI.

SECTION. I.

Of their Ecclesiasticall Customes.

Of the time of the day that God appointed for his Worship.

GOD appointed a time for his daily worship in all Ages.

The times that God appointed for his worship were either daily, weekly, monthly, or yearly.

Act. 10. 9. Peter went up about the sixth houre to pray.

They had three times appointed for prayer: the morning, the sixth houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Pascheover was to be killed betwixt two evenings, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixth houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixth houre, *Act. 10. 9.* From the morning sacrifice their morning Prayer, *Acts 2. 15.* From the evening sacrifice, their evening Prayer. *Act. 3. 1.*

Canon.

Conf.
Ilust.

PARAGR. I.

Of the Sabboth.

GOD separated the Sabboth from all other daies of the weeke for his worship.

Esa. 58. 13 Call the Sabboth a delight, to consecrate it as glorious to the Lord &c.

They had a preparation to their Sabboth called παρασκευη, *The preparation.* This was called Gnerch Hassabbath, *Vespera Sabbathi, The evening of the Sabboth.*

Canon.

Ilust.

1
b Sealig in emend. ex
Ioseph.

2.

3
c Ioseph de antiq.
Iud.

4
d Ioseph de antiq Iud.
e Ios. b. Mus. Drus. h. 1.
cap. 10. 4.

5.

Canon.

They had before this Preparation, Luke 23. 54. ^b their *προπαρασκευη* Their fore preparation, Mat. 27. 62. This began in the morning, and lasted untill the sixth hour.

Secondly, their *παρασκευη*, largely taken, Ioh. 16. 24. This began after the sixth hour.

Thirdly, they had *παρισσοδον σαββατι*, The approaching of the Sabbath: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called *παρασκευη*.

Fourthly, *παρεσβασις σαββατου*, Introitus Sabbathi, The entrance of the Sabbath, as Iosephus calls it

They ^c had a Tradition, that they might goe no further upon the preparation to the Sabbath, then three *Paras*, every *Paras* containing foure miles. This they did, least coming home too late, they might not have leysure enough to prepare things for the Sabbath.

Their Sabbath day naturally began in the morning.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, Iohn 11. 9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therefore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was from eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it,

Re vel

Revel. 10. 6. Vntill there be no more time, that is, motion and light that make time.

But it seemes that the evening beginneth the day,
Gen. 1. And the evening and the morning was the first day.

The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *guerebb*, from *gnarabb miscere*, because it is mixed partly of the day and partly of the night, & it is as well the end of the day, as the beginning of the night.

The morning began after midnight, as the evening after midday when the Sun was declining. There is a threefold morning; first, when there is more darknesse than light; the second, when there is a like light and darknesse; thirdly, when there is more light than darknesse: the first morning belongeth to the night going before; the second standeth as a midst betwixt day and night, and the third belongeth to the day following. These three are cleare out of the Evangelists as they are speaking of Christs rising, when the women rose to go to the Sepulcher, *Mat. 28. 1.* saith, *In the evening of the Sabbath while as it began to dawne to the first day of the weeke*, here is the first morning, when there is more darknesse than light: but *Marke 16. 1.* saith, *Earely in the morning the first day of the weeke*, when there was now more light than darknesse.

The Sabbath had many priviledges which no other day had.

First, the antiquity thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest observed in it; therefore it was called a Sabbath of Sabbaths; and *Malcuth, regina Sabbathorum, The Queene of rests*. Vpon other holy-daies they might dresse meate but not upon this, *Exod. 12. 16.* Hence in their Proverbs, *Qui parat in parasceue sabba, vescetur in Sabbatho*, *Hee that prepares his meate before the Sabbath, shall eate on the Sabbath*. Fourthly, Gods owne distinction, rayning,

Obiect.

Ans.

Caron.

Illust.

Duplex ὁ ἡμέρας, 1. inclinantis solis quæ a meridie incipit, the Greekes call *ἡμέρας, ὁ ἡμέρας*, 2. solis horizontem subuenit, this they call *ἡμέρας ὁ ἡμέρας*.

no Manna that day. Fifthly, other holy-dayes were memorative, or figurative onely; but this was both memorative and figurative (as *Bellarmino* marks.) Sixthly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabbath. *Luk. 18. 12. I fast twice in the Sabbath, that is, in the weeke.*

For the excellency of the Sabbath, they compare it to a Queene: * the three great feast, they compare them to the Concubines; the daies betwixt the first and the seventh of the two great feasts, they compare them to the handmaids, because they were but halfe holydaies.

The Sabbath day was instituted for rest.

In the Sabbath there is an internall rest, and an Externall. The internall rest, they called it *Sabbath Hafud, Sabbathum secretum, The secret rest.* The Externall rest is, when men rest from bodily labour, but give not themselves to the worship of God: this may be called the Sabbath of the Oxe or of the Ass: but when they neither rest the externall rest nor the internall, it may be called the Sabbath of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play, 1 Cor. 10.*) When they worship God in Spirit, then it is the Sabbath of the true Israelite, to these it was called *Desiderium diurnum, the desire of daies.* In *Iohanna*, when the Sabbath day approached, put upon him his best apparell, and said, *veni sponsa mea, come my spouse*: he was as glad of it, as the Bride-groome is of the Bride.

The whole Sabbath was spent in holy exercises.

Their weeke day they divided in three sorts of exercise; the first, *At Tephillam, orationem*, Prayer: the second, *Ad torah, legem*, the Law: the third, *Ad malacha, artificium*, to handy craft.

The Sabbath had some exceptions from it, for in sundry cases they might worke in it.

2 Shind. Pentag.
* Rabbi Aquiba.

Canon.
Illust.

1

2

3

In *Drusius* ex *haskuma*.

Canon.
Illust.

Canon.

A Negative precept binds more strictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, binds not so strictly.

This is a negative, *Exo. 20. Ye shall not bow before an Idol*: the affirmative of it is this; *Ye shall bow before an Idol.* This affirmative (say the Jewes) can have no exception (*vsque ad corrigiam calcei*;) that is, if a man were standing before an Idoll, it were not lawfull for him to bow himselfe to tye the latchet of his shoe before it, although it were not his purpose to worship it.

This is an affirmative, *Exo. 20. Ye shall keepe the Sabbath*; the negative of it, is; *Ye shall not keepe the Sabbath*. In many cases it was lawfull for them to break the Sabbath. For God bids the Israelites compasse Iericho seaven dayes, then they must march upon the Sabbath: Here Gods command breaks it. 2. Servile works might bee done for the honor of God that day, as the Priests killed the beasts for sacrifice, and circumcised their children that day. 3. Works of necessity might be done that day, as a man might ease nature, which could not have beene done without a servile work; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: *Deu. 23. 13.* which were all servile things.

When they were in the Wildernesse, they might travell no further then 2000. paces upon the Sabbath.

There was two thousand cubits betwixt the Israelites (when they marched) and the Arke, *Ios. 3. 4.* so betwixt their Tents and the Arke when they rested. This was called a Sabbath day journey, & afterward so much ground kept still the denomination of a Sabbath dayes journey, *Act. 1. 12.* This was called *Techom Sabbath, terminus Sabbathi, The bounds of the Sabbath*. But when they came to Canaan, they might travell upon the Sabbath, as farre

as

Illust.

*i Scaliger in Ezech. ex
Talm. Ierns.*

Canon.

Illust.

as was betwixt their houses and their Synagogues.

There were some Ceremonies, which they kept no longer then they were in Egypt, as, *To eat the Paschall Lambe standing, with their loynes girded, and their staves in their hand; Exo. 12. 3.* so to take a Kid, or a Lambe for the Passeover in Egypt: but after they were bound only to take a Lambe; *Therefore He is called the Lambe of God, who takes away the sinnes of the world, John 1. 29.* Secondly, some Ceremonies they used only in the wildernes, as, they might have no steps to goe up to their Altar, but the Altar of the Temple had steps: so this space of ground they did observe only in the Wilderneffe.

^{*} *Tosaphoth Sabbath.*

They had ^{*} *Additamentum Sabbathi*, when they added a part of the week day to the Sabbath: in this time they light a Candle, which they called *Haphdala*, *The candle of separation*, which burnes all the time of the separation.

^k *lib. Musar.*

The ^k *Jewes of Tyberias*, because they dwelt in a low valley, and had not so long a day as these who dwelt in the Mountaines, *Addebant de profano ad sacrum*, they took from the profane, and joyned to the holy: but the Jewes who dwelt in Saphar, which stood upon the hill, and had a longer day; they say of them, *Demebant de sacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Jewes of Tyberias were most approved, *Quia satius est addere de profano ad sacrum, quam demere de sacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and joyne to profane. The whole week took denomination from the Sabbath, as the whole moneth was called *Kodesh*, from the *change of the Moone*: they say, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twise in the weeke.* As the Pharise sayd, *I fast twise in the weeke.*

^l *Talmud. lib. Mus.*

The first day of the weeke was called ^l *Mognale Sabbath, ascensio Sabbathi*, the ascension of the Sabbath: and the

the last day of the weeke, was called *Morzi Sabbath*, *exitus Sabbathi*, the end of the Sabbath: and they say, that the week *ascendit cum dñjū & exit in Dñon*. that is begins with the first day of the weeke, and ends with the last.

^m *Dñjū* is written thrise, and thrise *Dñon*: because the first day of the weeke is called *Dñjū*; the second *Dñon*, &c.

ⁿ The Spanish Iewes kept their fast in *Dñjū* and *Dñon*, that is, the first day of the weeke, and fourth: but the Iewes of Germany keepe it in *Dñon*, the second day, and endir in *Dñon* the fourth day of the weeke.

The Iewes were first great breakers of the Sabbath, *Neh. 13. 19.* then they became superstitious in keeping of it; and thirdly, they became ridiculous.

They became superstitious, they would not fight upon the Saboth to defend themselves from their enemies, *1 Mac. 2. 24.* contrary to their owne Canon, *Periculum anima pellit Sabbathum*: The danger of the soule breakes the Sabbath. Ierusalem was twise taken upon the Sabbath, because they would not defend themselves that day; first by *Ptolemie*, and then by *Pompey*.

They were not so superstitious in the dayes of Christ, *Luke 14. 5.* but that they would have pulled a Beast out of the pit upon the Sabbath, but would not pull the eares of corne. ^p Afterward they made a Canon, that it should not be lawfull to pull a Beast out of the pit upon the Sabbath.

Then they became ridiculous, ^q for they held, that there is a flood called *Sambasim*, or *Sambation*, which runs all the weeke, and stands upon the Sabbath; but where it is, they cannot tell.

Every seventh day they rested from their labours; secondly, every seventh yeare the ground rested: this was cald *Sabbathum terra*, the Sabbath of the land. Thirdly, every seven seventh was the Iubilæan Sabbath; then all

^m Talmud, tractatū de bagia.

ⁿ Buxtorf. Tiberias.

Canon.

2

^o P. Cōnam de rep. Iud.

^p Buxtorf. Synagoga Iudaica.

^q Joseph. de bel. Iud. l. 7. cap. 24.

3.

Nota.

all debts were pardoned, prisoners released, lands mortgaged, restored to the right inheritors. Fourthly, the great and eternall Sabbath, *Rev. 14. When we shall rest from our labours*: This Sabbath comprehends all these; we shall rest from our labours, the ground shall rest, being no more subject to vanity, *Rom. 8. We shall be no more prisoners to sinne nor Satan*: We shall be restored to the heavens which we have mortgaged, and all our debts shall be paid. This is *Sabbathum aternitatis*, An eternall Sabbath, *Esay 66.*

PARAGR. II.

Of their New Moones.

Canon.

AS God appointed a time for his daily and weekly worship; so He appointed generall feasts, for his monethly and yearely worship

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly observed.

Canon.

Confr.

Escaliger de emend.
temp. l. 8.

The Iewes before the captivity, kept onely the daye of the change: *Blow the trumpet in Casa, the new Moone. So Proverbs 7. My husband will not come home till Casa, the new Moone. Psa. 81. 3.* It was called *Casa* from *Casab abscondere*, because then it was obscured by the Sunne; by the Atheniās it was called *ἐννεα καὶ νέα* *Vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it *τριάκοντα*, *thirty*, because their moneth had thirty dayes.

Canon.

After the Captivity they were more curious to observe their New Moones, which they had learned in Babel.

Illust.

There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in *ἐξουσίῳ*, or the time of her waxing: the third, in *οἶον*, which

which we call the prime. [†] The Iewes after the Captivity kept the change & the prime. The day of the change, or the thirty day, was a holy day to them, [†] Horace calls this *Trigesima Sabbathi*, but they kept the prime in greatest solemnity. Hence Col. 2. 16. *Let no man condemne you in a Sabbath, nor new Moone.*

That they might finde out the sure time of the change, they fixed a sure period, (to wit) the *Meridionall*, as (the Astronomers doe in *calculo Astronomico*, in the Astronomicall computation) called *Epilogismus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid-day, they counted eightene houres to the Sunne rising, because all this time she was in conjunction with the Sun: then till the next evening shee was waxing twelve houres, all this time she cannot be seene: the second evening shee is seene, and this time they kept most solemnly.

* The Hebrews in their *Talmud* have an Apologue for this; that the Moone complained in the day of hir creation, that shee was not appointed for so good a use as the Sunne, to shine in the day time, but in the night: because of her grudging (they say) that God appointed that shee should not shine from the day of her creation, till the sixth day; therefore the first and the second daies, were called *אסתרני*, because the Moone shined not on them.

For the observation of their feasts, * they had a translation of their dayes.

This Translation was either Lunary, Politick, or mixt of both. Lunarie Translation was, when they translated the time from the change of the Moone vntill eightene houres were past. * Politicke Translation was that two feasts should not concurre together: this they did *propter olera*, & *propter mortuos*, For their meate, and for the dead; because when a great feast fell before the Sabbath

[†] Talm. l. haft. m. am. m.

[†] Horac. l. 1. Sat. 9.

CANON.

Ilust.

Apologue.
u Buxtorf. Synagoga Iudaica, cap. 17.

When the Moone shines not.

CANON.
x Scalig. de emend. temp. 13.

Ilust.

* The note of the Lunary translation was Π' 18.

both they might neither dresse their meate upon it, nor bury their dead; therefore they translated over the solemnities of that day of the Sabbath. This *Translatio feriarum* began in Babell, which was more Marish then Iu lœa, and made things to corrupt sooner.

Canon.

They translated one day to another, for lesser feasts, and to keepe their feasts distinguished: so that two should not fall in one day.

Ilust.

A mixt Translation, was, when they had respect both to the Lunary and Politicke Translation, as in *שבתות*, and *שמיני*.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lanary Translation of eightene houres, therefore she must be translated to the fourth day: that day she cannot bee kept, because of the Politicke Translation, and the *dies reijcula*, whereon a solemne and immoveable feast did fall: therefore it was called *reijcula*, for the beginning of the yeare, and the new Moone, wherefore they translated it over to the fift day.

נכרד

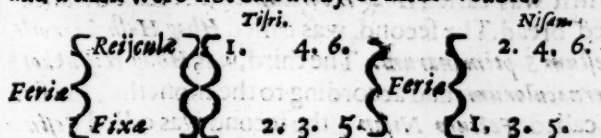
After the eightene houres were past of the Lunarie Translation, the third day they might keepe it at the ninth houre, and 204, scrupules. This they marked with *Gatrad*, signifying the third day, ninth houre; and 204. scrupules: the new moone changing the second day, upon the third day, at this time she might be kept.

דנר

Their *Dies reijcula* were cast out onely in two months: *Nisan*, and *Tisri*: they marke the *Dies reijcula* in *Tisri*, by these three Letters, *ADV*; *A* signifying the first day of the weeke; *D* the fourth; *V* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum Gedalia*; nor on the sixt day, for the Sabbath following and the feast of expiation: The feast of the Tabernacles might fall either upon the feast day of the weeke, the fourth,

fourth, or the ſixt; therefore the beginning of the new yeere and the new Moone (two movable feaſts,) might be kept upon none of theſe dayes.

The dayes which were caſt away in *Niſan*, were noted with the letters *B D V*: *B* ſignifying the ſecond day of the weeke; *D* the fourth; and *V* the ſixt: the fourth day they might not keepe *Caput anni*, nor the new moone; becauſe of the feaſt of *Purim*, that fell that day. The ſixt day they might not keepe it, becauſe of the Sabbath following. They might keepe it the morrow after the Sabbath, becauſe it was not *dies reiſcula*: they might not keepe it the ſecond day, becauſe it was *dies reiſcula*, on which *Caput anni* might not fall; & becauſe *Pafcha* might fall that day. *Pafcha* may fall any day of the weeke, except the day before and after the Sabbath. This *Diſtriba* ſhewes the dayes that were caſt away, (or moveable) and which were not caſt away or immoveable.



What is the cauſe that the *Pafcha* might not fall the morrow after the Sabbath, as well as the feaſt of Tabernacles?

Becauſe in the preparation to the *Pafcha*, there was ſome ſervile worke done; which could not be done upon the Sabbath; therefore it was tranſlated to another day: But there was no preparation at the feaſt of Tabernacles, therefore it might fall the morrow after the Sabbath.

Before the captivity, their moneths were thirty dayes, for whether the Moone changed upon the twenty nine or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

973

Nota.

Queſts

Anſw.

Ans. The ſecond day of the month of Nisan, which is the day of the Pascha, is not a day of the month of Nisan, but a day of the month of Iyar. This is because the Pascha is a movable feast, and the day of the Pascha is determined by the position of the sun and moon. The day of the Pascha is the first day of the month of Iyar, which is the day after the day of the Pascha.

Quest:

Answ.

After the captivitie, their moneths were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

What is the reason that our moneths now have thirty, and thirty one dayes?

Inlinus Casar, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGRAPH III.

Of their yearly feasts.

Canon.

They had three great feasts in the yeere: *Pascha*, *Pentecost*, and the feast of the *Tabernacles*.

The first was called *Hbag Hammasseh*, the feast of unleavened bread. The second, was called *Hbag Hashevagnoih*, or *festum Septimanarum*. The third, was *Hbag Hassukoth Tabernaculorum*; and according to the moneths, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third, was called *Festum Sivan*: they were called *Regalim* by the Jewes; and by the Greekes they were called *μεγάλα ἡμέρας*, *great dayes*.

PARAGRAPH IIII.

Of the Pascha. *Diatriba* 16

These two words, *Paragraphe* and *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

The Pascha had a preparation before it, called *ἡμέρα τῆς προπαρασκευῆς*, *Preparation to the Paschever*: *ἀπο τῆς ἐντολῆς*, *à cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile work: for the same cause the Hebrewes called the last day of it, *Gnatzereih dies interdictus*, *a halfe holy day*.

Παρασκευὴ

Παρασκευή is sometimes taken largely, *John 19. 14.* And it was about the sixth hour, and it was the preparation, & strictly: *Exod. 12, Inter duas vesp̄as, betwixt two evenings.*

The time betwixt the first day and the seventh, they called it *Chol, profanum, interfecti dies, minus sacri*; they were not kept fully holy, as the first and the last; for, in these daies they abstained from all servile worke, but the daies betwixt were but halfe holy-daies, and they might doe servile workes in them.

γ The last day of the Pascha, and the eight day of the Tabernacles, was called *Gnatzareth, Dies interdictus, and dies retentionis*: and they illustrate the matter by this comparison; As a kind friend who hath intertained his friend seaven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seaven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

In this feast they read the booke of the *Canticles*, because it treats specially of their coniunction with Christ, which was sealed in the Pascha.

y Buxtorf. de Synag.
Ind. cap. 16.

Simile.

PARAGR. III. Diatriba. 2.

Of the Pentecost.

THEY reckoned fifty daies betwixt the Pascha and the Pentecost.

The morrow after the Pascha was called *δευτέρα*, and the next Sabbath after, was called *δευτέρωπρον*, that is, *The first second*. It was called the *first*, because it was the first of the seaven weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before. There were fifty dayes betwixt *δευτερον τὴ πασχα*, and the Pentecost,

Canon.

Illustr.

* Mark the difference
betwixt

ὑπερ ἡμέρας, &
ὑπὲρ ἡμέρας.

Canon.

2 B. m. r. f. de Syn. Iude
ap. 15.

Parable.

cost, and fixe weekes betwixt δευτερόπρωτον and the Pente-

cost. The Pentecost fell ever upon the same day which δευτέρα fell upon; * δευτέρα is the first day of the Pascha, but δεύτερον is the first Sabbath after the Pascha.

They were commanded to reckon fifty daies betwixt the Pascha and the Pentecost. The Iewes illustrate the matter by this Parable. * A certaine prisoner begged of a King, that he would deliver him out of prison: he delivered him, and promised after so many dayes, to bestow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? so the Israelites being in Egypt, God delivered them out of prison, and promised to marry them to his daughter (the Law) within fifty dayes: should not they then diligently reckon the time betwixt their delivery out of Egypt at the Pascha, untill the Pentecost? but here is their misery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

The last of the fifty dayes of the Pentecost, was called συνάξις, and πληρωμα των ημερων της πεντηκοστης. Act. 3. 1. Cum implerentur dies Pentecostes, When the dayes of the Pentecost were fulfilled. The day before the Pentecost was call'd συνάξις, it had not seaven dayes after the day of the Pentecost, as the other two feasts had.

Mark the difference betwixt these two, * σαββάτων and σαββατον: for σαββάτων with (ω) signifies properly the Sabbath, coming from the Hebrew word, which is written with *Holem*, but σαββατον it signifies the whole weeke, Levit. 23. 32. It comes from the Syriacke word, *Sabba* contracte Sabbath; from whence the seventy following, the Syriacke makes σαββατον, and τὰ σαββατα.

The Samaritans confounding these two words; they kept seven Pentecosts in one yeare: they were called for this

* Fuller, Misces.

this *ἡ ἑβδομάη*. *Levit. 23. Ye shall count seven Sabbaths to you.* They took *σάββατον* with (ο) for *σάββατον* with (ω) and kept seven weekes in stead of Sabbaths, one after another, making up seven Pentecosts in one year. In this feast they read the booke of *Ruth*, for the Genealogy of *David King of Israel*.

a Epiphane de Mensur. cō- ponder.

PARAG. III. DIATR. III.

Of the feast of Tabernacles.

THE first and last dayes were most solemne, in the feast of Tabernacles.

Yoh. 7. 37. The last and great day of the feast: This was called *Hosanna Rabba*.

In this feast they used to hold up branches, which they called also *Hosanna Mat. 21. 9.* therefore they said, *Nēfē Hosannam tuam, praparato Hosannam tuam.* Hence is that phrase in the Gospell of *Mathew, Hosanna filio David;* that is, *we hold up these branches called Hosanna to the Son of David.* If it had beene a Prayer, they would have said in the Vocative case; *Save us O Son of David.* The heathen called this feast *ἡ ἐκδοχή* *carrying of branches:* and the Levites who played upon Cymbals at this feast, they derived from *Lycens*, or *Evis Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes called *Mogned Canon:* these the Latines called *intercessi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, *1 Sam. 25,* was called by them, a day of ioy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis;* that is, *Made them a feast.*

H 2

PARA-

Canon.

Confir.

PARAG. IIII.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the foureteenth day of the moneth, they institute ὑποτομὴν τελεῖν, *sal-tum luna*, the Moones skip, which if they had not done, it would have fallen either ἀνω or κατω, upon the thirteenth or fifteenth day.

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolima-as*; deficient, they called *Annus civus*.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Caslen*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Caslen*: here *Caslen* had a day more then enough, (for none of their months had thirty one dayes,)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Caslen* thirty, and so through the months of the yeare.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

The Sunne exceeds the Moone in his course, eleven daies, in the yeare: by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of thirty dayes, and they reserve the three odde daies till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde dayes, made up the nineteenth yeare of the golden number, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one iust period, as they did

Canon.
* 2. ad. de emend. temp.

Illeg.

Canon.

Illeg.

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, fourteenth, sixteenth, were intercalar yecars; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, because of the fixe odde daies, reserved from the yeares going before.

These intercalar moneths were esteemed as but *momentum temporis*, a point of time: and in their civill computation had no use, neither did their Iudicatories iudge in that time.

The Iewes illustrate this Canon by this case. *Reuben* was borne in the last day of the intercalar month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Ecclesiasticall Computation; the question is, when must they enter to their inheritance? *Simeon* sayes, he must enter a moneth before *Reuben*, because *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* should enter to his possession a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; because he was borne in that moneth: but *Reuben* shall stay nine and twenty daies before he enter, that is; till the first day of the moneth (to wit *Nisan*) before he enter, because the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

Canon.

Scal. in can. 1. sag. lib. 3.
In digestis Eud. cap. 1.
Megillab.

Illust.

A Programme of the Hebrew Kalender.

Mensis.

Annus.	Lat. Hebrew.	Dies	Tisri.
Mar. 31 30 Nisan	1 21	1 Σκηνωμνυια, vel festum	Programma, significeth a table so written, that it may be read by all men.
	2 22 Hofanna	2 Tabernaculorum.	
	3 23 Torab	3	
Apr. 30 29 Iar	4 24	4 Gedalia Iejnium.	Tisri.
	5 25	5	1 Rejcula.
May. 31 30 Sivan	6 26	6 Kippurim.	2 Mobilis.
	7 27	7 Atzereth vel suvaḡis festi.	3 Mobilis.
Jun. 30 19 Thamuz	8 28		4 Rejcula.
	9 29		5 Mobilis.
	10 30		6 Rejcula.
Jul. 31 30 Ab	11 1		7 Rejcula.
	12 2		
	13 3	Dies Nisan	Nisan.
Aug. 31 29 Elul	14 4 Godalia.		1 Mobilis.
	15 5 Pentecost.	1 πρώτη αζύμων.	2 Rejcula.
Sep. 30 30 Tisri	16 6	2 πρώτη τῆς πεντηκοστῆς,	3 Mobilis.
	17 7	3 πρώτη τῆς πεντηκοστῆς,	4 Rejcula.
	18 8	4 3 vel δευτέρα.	5 Mobilis.
Oct. 31 29 Marchef.	19 9	5 4 Purim.	6 Rejcula.
	20 10 Expiati.	6 5	7 Rejcula.
Nov. 30 30 Caslen	21 11	7 6	
	22 12	7 Atzereth, vel suvaḡis,	
	23 13		
Dec. 31 29 Tebbeth	24 14 Pascha.		
	25 15 Taberna		
Jan. 31 30 Shebbat	26 16 cles.		
	27 17		
	28 18		
Feb. 28 30 Adar	29 19		
	30 20		
29 Veader.			

Looke in the second Paragraphe of this Section, what Rejcula significeth.

Section.

SECTION. II.

The places appointed for Gods worship.

THE places of Gods worship, were holy, *Instituto & exemplo, By institution and example. 2. Exemplo sed non instituto By example, but not institution.*

The Temple of Jerusalem was holy by the commandment of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and *προευχῆ*, their place of Prayer.

Canon.

Illustr.

Deut. 12. 5.

PARAGR. I.

Of the Temple of Jerusalem.

THE Temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court.

Jeremy the Prophet, thrise rehearses these words; The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; Jer 7. 4. because the Temple was distinguished into three Courts. ^b So the Heathens Temples were divided into three Courts; the holiest was in the midst, called *χώρα*, or *Cella Dei*, the Court of God; the fore Court of the Temple was called *πρόδωμον*, or *the Porch*; the last Court was called *ἑστῆς δόμων*, the *inward part of the Church*.

Within the holiest of all stood the Arke; 1 Reg. 8. 9. *There was nothing in the Arke, but the Tables of stone.*

Heb. 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and Aaron rod.

Εν, in which, is expounded in the which Tabernacle, and not, in the which Arke: Secondly, ἐν is iuxta, neere, as well as within, 2 Cor. 13. as Epiphanius takes it. Thirdly they say, that in Moyses time, all the three were in the Arke, but in Salomons time, onely the Tables were in the Arke: the Apostle there compares Moyses and Christ together.

Canon.

I

Illustr.

b Turnebus in Varonem.

Object

Answ.

De mensurâ & ponderibus.

gether. The Apostle makes mention of one candlestick, but there were ten in the Temple, 1 King. 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyses placed there: which the History would not have added, unlesse to note some change; so that in Salomons time there was nothing in the Arke but the two Tables: but in Moyses time, the Tables were there with the Pot, and Rod of Aaron.*

In the holiest of all, the Lord did shew himselfe in his glory, to the high Priest once in the yeare; this place was called *Χρηματιστήριον*, because it was necessary for him to goe in there, to consult with the Lord for the people.

When the high Priest entred into the holiest of all, he carried sundry things with him. First, ^d Blood, secondly, Incense; thirdly, Smoake.

He da kned the holiest of all, with the smoake of the Incense when he went in; *Exod. 33. 20. For no man shall see the Lord and live.*

In the corrupt times they tooke an oath of the high Priest, when he entred into the holiest of all, least he should incline to the Sadduees. The forme of the oath was this; *Wee adiure thee by him who caused his name to dwell in this house, that thou shalt not change any thing of that we shall say to thee.* • There were two who presumed to enter within the holiest of all, who were not Priests: Pompey and Heliodorus. Pompey, when hee came out of the holiest of all, being asked what he saw answered; *That the house was full of a cloud, and so it was; for, The Lord dwels in a cloud, Psal. 18. 11.* Therefore they slanderously gave out of the Iewes, that they were *Nubicole, Worshippers of the clouds.* Before that, Pompeyes Souldiers beleevd, that either *Apis* or *Jupiter Hammon*, was worshipped in the holiest of all. The second who entred into the holiest of all, not being high Priest, was *Heliodorus*, 2 Mac. 3. 37. who was after stricke with madnesse.

In

Canon.

I

Canon.

d P. Canon.

Ille.

c P. Canon de rep. Iud.

In the holy place stood the golden Altar, the Table of the Shew-bread, and the Candlestick.

Vpon the golden altar they burnt the sweet perfumes; it was called *altare suffitus, the altar of incense, Exo. 37. 25.* to signifie how acceptable in the nostrils of the Lord is Christs intercession, & our prayers (*Rev. 8. 4.*) sweetened by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meum, factorem, Eze. 8. 17.* they sent a stinke to my nostrils: The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the prayers of the Saints. *Rev. 6. 11.*

In the holy also stood the Table with the Shew-bread, on which were 12. loaves, representing the 12. Tribes; *Le. 24. 5.* every loafe had a dish of Frankencense upon it, & there lay a paire of Pincers by the, to pinch off the moulded from them, & the golden Candlestick hung hard by.

Here is God stipulating with his people from the Arke; the twelve loaves represents the twelve Tribes standing before them continually; they have the Candlestick *Exo. 25. 29. 30. 31;* for the word to direct them; they have the Incense dishes, signifying Christs intercession, particularly applying to every one of them; the Pincers signifie the censures of the Church.

In this place hung the golden Candlestick, *Exo. 25. 31.* but in the Court of the Priests, were Candlesticks of Silver, *1 Chro. 28. 14.* In the holy place were Candlesticks of Gold, but in the holiest of all, there was no Candlestick: *The word of God is like fined Silver unto his Saints;* but when they have more and more experience of it, it is like fine Gold to them, *Psal. 19. 10.* but in heaven there shall bee no teaching of the word there; *For Christ shall give up the kingdom (as Mediator) to the Father, 1 Cor. 15.*

In the Court of the Priests stood the brazen Altar and the Laver.

The

Canon.

Canon.
II.

Doctrins.

Psal. 13.

Canon.
II I.

An Altar and a Pillar differeth; a Pillar was of one stone, but an Altar of more. 2. Vpon a Pillar they powred oyle onely, but on an Altar they sacrificed.

Canon.

Illu^{re}.

The brazen Altar was called *Ariel*: *Exo. 38. 1. Esay 29. 1*, that is, *The Lyon of God*; for even as the Lyon devourereth the flesh, so the Altar of God consumed the sacrifices. This Altar was called Gods Table: *Mal. 1. 2.* upon the brazen altar, God had the burnt offering for himselfe, as it were, to dine and sup upon, *Psal. 50. If I be hungry I will not tell thee*: the Chaldie Paraphrast, Paraphraseth it thus; *My sacrifices and burnt offerings I will not seeke of thee to dine and sup upon.* We see, *Iudges 9.* that the *Wine is said to cheere God in the drinke offering*: so may the sacrifices be said, to bee meate to him.

The fire which burnt the sacrifices upon this Altar, came from heaven, *2 Chro. 7. 1*, both when the Tabernacle was erected, and when the Temple was built: so the fire came downe from heaven upon *Elias* his sacrifice, *1 King 18. 38.*

God looked upon *Abel* and his sacrifice, *Gen. 4. 4.* *Aquila* translates it, *He set it on fire.* This fire This which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the second fire came downe into the Temple.

This fire was not in the second temple: wherefore it is but a fable of the *Iewes*, *2 Mac. 1. 19*, that *Jeremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the first Temple, was *Divino divinus*, altogether holy: the fire in the second Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the sacrifices burnt by it, & it was still kept in, as the fire of the first Tēple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The first fire, the *Hebrewes* call *Gneljona caelestis*, heavenly, but this last fire, they call *Zar*, *alienus*, a strange fire.

They instituted in the daies of *Nehemiah* by lot, *Nehem.*

10.4, a time when the people should goe forth to bring wood for fire to this Altar: This feast, *Iosephus* calls *Ευλοφορία*, the feast of wood carrying: these who offered their sacrifice here, had the wood and the salt for nothing.

The Heathen were Gods Apes, in keeping in their vestall fire, which they say came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glasse, and so kindled it againe, as the Poet testifieth.

Adde quod arcana fieri novus ignis in ade

Dicitur, & vires flamma resecta capis. That is;

Adde, How tis said, that in the privie Romes
New fire is made, and strong the flame becomes.

When the Kings of Persia died, the holy fire was put out; but when our King, the Lord Iesus Christ dyed, the Sunne in the Firmament was blacke, and put out as it were.

The Priests, after they had offered the sacrifices upon the brazen Altar, then they offered Incense upon the golden Altar; And the people stood without, praying and waiting, in the meane time, when he should come forth.

So Iesus Christ our great high Priest, hath offered himselfe once a sacrifice for us upon the brazen Altar, the Crosse; and is now at the Golden Altar, interceding for us: he cannot then be sacrificed againe (as the Papiests would) therefore wee that are standing without let us looke shortly for his comming againe. The faithfull have waited for three sorts of Christ his comming, First, for his comming in the flesh: secondly, for the comming of his Spirit: and thirdly, for his comming in glory.

None might goe to the golded Altar to offer Incense,
but

Ioseph. de antiq. Ind.

Ovid. in lib. Fast.

Doctrin.

Doctr.

but he who might goe to the brazen altar to offer sacrifice; therefore none may be a Mediator of intercession, but he who is a Mediator of redemption: if *Vzzia* had been a Priest, hee might have had good shift for himselfe, that he was a mediator of intercession at the golden altar, but not of redemption at the brazen altar.

There were foure, who dishonoured this brazen altar most. First, *AhaZ*, 2 *King* 16. 10, who caused to remove it out of the owne place, and set the altar of *Damascus* in place there of. The second were those who killed *Zachary*, *Luk* 11. 51, not farre from the altar. The third was ^b *Iannes*, the predecessor of *Iaddus*, the high Priest, who slew his brother *Iof*, & sprinkled his blood upō the altar. The fourth was *Pilate*, *Luk* 13. 11, who mingled the blood of the Galilæans, with their sacrifice upon this altar.

In this Court of the Priests stood the brazen Laver, which was made of the womēs brazen Looking-glasses: *Exod.* 38. *Iohn* (Rev. 4. 6.) alludes to this, when hee sayes; *I saw a Sea of Glasse before the Throne.* When the Priests and the people were multiplied, *Salomon* made ten Lav-ers, 1 *King* 7. 38. 2 *Chro.* 4. 26, to wash the sacrifices, and another great vessell to wash the Priests: so in the Tabernacle, there was but one Candlesticke; but in the Temple there were tenne, because it was much more spacious, it behooved to have more lights. In the dayes of *Moses*, the yeares of the Levites, when they entred to their office, were reckoned from twenty five to thirty; but in the days of *David*, 1 *Chro.* 23. 6, the people increasing, the Levites would not have sufficed; therefore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred & twenty Priests founding with Trumpets in the Temple.

In the outward Court, (where the women worshipped) stood *Gazophylacium*, or *Corban*, the Treasury, which
Luke

h P. CUNCIU.

CANON.
 IIII.

Luke 21.4. is called *דִּבְרֵי תְּשׁוּבָה*, *The Giftes of God*, because it contained the gifts offered to God. The Iewes called it *Kupha schel tzedaka*, *arca iustitie*, the chest of almes (for they called their almes their iustice. *Math. 6.*)* and the Hebrews say, that it had writtten about it, this Proverb of Salomon, (*The gift which is given in secret, pacifieth wrath: Prov. 21. 14.*) teaching them, that they should not blow a Trumpet as the Pharisies did when they gave their almes, *Math. 6. 2*, but secretly convey it into *Corban*, or the Treasury,

* *Talmu. lib. Tebillin.*

The second Temple in outward glory, was farre inferior to the first Temple.

CANON.

The gift of prophecie, and *Vrim* and *Thummim* were in the first Temple; but in the second Temple, nothing for a lōg time, but *Bath col. filia vocis*, an Echo was heard.

1

In the first Temple they had the holy Oyle, which anointed the high Priest: but in the second Temple they wanted it, and the high Priest was called, *Vir multarum vestium*, *The man with the many clothes.*

2.

In the first Temple was the holy fire, but not in the second.

3

The first Temple was but once polluted; but the second Temple was thrise: first, by *Antiochus*; secondly by *Pompey*; thirdly, by *Cassius*; and yet, *The glory of the Second Temple, was greater than the glory of the first. Hagg. 2. 10.*

4.

The first Temple was destroyed for three sinnes (I say the Iewes) for Idolatry, Incest, and shedding of Innocent blood. But the second Temple, they say, was destroyed, *Propter shinpath chinnam, odium immeritum, undeserved hatred*, and because this sinne is not yet expiate, therefore they say the building of the second Temple is deferred; but they forget the crucifying of our Lord which was the cause why there was, *not a stone left upon a stone in it, Luke 21. 6.*

i *Enchor. de abbrev.*

How

Quest.

How differed the Temple of Ierusalem from other Temples.

Answ.

k Scorns.

Locus, a place, is considered two manner of wayes:
^k 1. *Locus ut Locus*, a place that is only a place, & *locus ut sic*, a place in such a respect, (as the Schoole men speak.)
 The Temple of Ierusalem was *Locus ut sic*, that is, it was *Medium divini cultus*, A meane of Gods worship: it was a part of their ceremoniall worship, and a type of the body of Christ, as hee sayes him selfe; *Destroy this Temple*; therefore they were bound to set their faces towards it when they prayed. Our Temples are but *Loci ut loci*, they are not a part of the worship of God, nor types of the body of Christ, neither are we bound when we pray to set our faces towards them. They are called places of Prayer onely, because the Saints meeete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ierusalem sanctified the meeting of the Saints, but the meeting of the Saints sanctifies our Temples; they might not buy nor sell in the Temple of Ierusalem, because it was the house of Prayer: that Morall reason obliges us now, no man may buy nor sel in our Temples, because they are houses of Prayer.

Ioh 2.19.

1 King 8.48.
Dan, 6.10.

PARAGRAPH II.

Of their Synagogues.

Canon.

Their Synagogues were holy places by example, but not by command.

Obiect.

They are called *Mognade El*, *Psal. 74.8.* which *Aquila* translates *Synagoga potentis*, the Synagogues of God; then it may seeme, that they were commanded by God?

Answ.

It is generally held, That the Synagogues were not in Ierusalem, till after the Captivity. 2. If the Psalmist speakes there of the Synagogues, then they may be called

led

led Gods Synagogues, because the Lord approved them, although he commanded them not.

The Synagogues were ordered in most things, after the manner of the Temple.

In their situation, for, as the Temple stood upon a hill, so they set their Synagogues in the highest place of the Towne: and for this they alledged *Pro. 8.2. Wisdom hath built her Palaces upon high places.*

In the Temple there was a high Priest, and his *Sagan*, or second high Priest: so in their Synagogues they had *ἀρχισυναγωγός*, as *Sosthenes*; and sometimes a second Ruler, as *Crispus*, answering to the second Priest, *Sagan*. They had Scribes who taught in their Synagogues, as the Priests taught in the Temple. They had in their Synagogue, *Scheliath tziibbor Minister Synagoga, The Clerke of the Synagogue, Luk 4*: as he who delivered the Book to Christ; these answered to the Porters in the Temple.

In the Temple, the Court of the Priests was distinguished from the Court of Israel. The Court of Israel was distinguished againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers sat by themselves, the men sat by themselves in ranks, one above another: And *James* seemes to allude to this forme; *If there come a rich man, ye bid him sit up higher: if a poore man, ye bid him sit downe lower, Jam. 2.23*: the women sat by themselves, *Zec. 12.12.*

As in the Temple, the peoples faces were towards the Arke, so in the Synagogue they had an Arke, wherein they kept the booke of God, and the peoples faces were towards it.

As no man might carry through the Temple any vessell or burden, *Mark 11. 16.* So no man might carry through the Synagogue a burden or vessell.

There was great devotion required of them, who entered into the Synagogue to worship.

They

Canon.

Illust.

1.

2

Iosaph. de antiq. Jud.

3

4.

5.

Illustr.

1 Buxtorf, de abbrev.

They wrote about the doores of their Synagogues, *Psal. 118. 20. Hæc est porta Domini, iusti intrabunt eam, This is the gate of God, the iust shall enter in therat.* And againe, *Precatio sine intentione, est sicut corpus sine anima: Prayer without intention, is as a body without a soule.*

PARAGR. III.

Of their place of prayer.

Canon.

3.
Conf.

1.

m Epiph. tom. 2. lib. 3.
c. 80.

3

3

o Epiph. tom. 2. lib. 3.

o Drey. in prat.

p Ad. Tert. advers. he.
12.

They had a place wherein they prayed onely.

Acts 16. 13. It is called *προσευχη*: in the Syriack *Domus orationis, A house of Prayer.*

^m It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratory.

Their Synagogues were onely within the Citties, but these places of Prayer were without the Citties, *Acts 16. 13.*

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: ^a but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the *προσευχη*, or house of Prayer belonged, was called ^o *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius a προσευχη*, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold Apples in it, ^p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated, and

and they thought basely of it. In which sense *Juvenal* takes it, when he saith, *Satyr 5.*

In qua te peto profencha.

The Oratory where I use to seeke you.

PARAGR. IIIL.

Of the Temples built without Ierusalem, neither holy by example nor institution.

GOD expressly commanded, that there should bee no Temple built for his Worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occasion of the building of the Temple of *Samaria*, was this: *Manasses*, the Sonne in law of *Sau-Ballat*, affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple upon Mount Garizim, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

Hence it was that the Iewes so hated them, and they the Iewes. *Syrach. 50.25.* *There be two manner of people that mine heart abhorreth, and the third is no people; they that sit upon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

These that sate upon the Mountaine of *Samaria*, were the *Cuttheans*, a people that were brought out of Assyria into Iudæa, by *Salman-assar*; they worshipped God, and the Idols of the land.

The second, were the Philistims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manasses*, out of Ierusalem into Samaria.

I

The

CANON.

q P. CUNANT. de rep. Ind.
et Scal. in Enseb.

Ioseph. l. 1. c. 1.

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes they said then, they were come of *Abraham*. But when the Iewes were under the Crosse, then they used to derive their pedegrees from *Babell*, and other Nations.

Ioseph. l. 11. cap. 8. & 11.

In the daies of *Ptolomeus Philomater*; *Sabbas* and *Theodosius*, two Samaritans, kept a disputation at Alexandria; against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stood upon Mount Garizim, and then for the Temple of God, which stood upon Mount Moriah: both parties swearing by God, to bring proofes of their assertion out of the Law.

The Iewes brought for them; first, the Law of God; secondly, the continuall succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themselves nothing, (and what marvell; *Iohn 4. For they worshipped they knew not what:*) Therefore the King adjudged them to die, as *Iosephus* testifies.

*De Iell. Inductio,
(Com.) ad annum
Christi 21.*

Baronius laboureth to prove out of this Story, that succession is the marke of the Church, against Hereticks and Schismatickes; because they proved the Church of *Ierusalem* to bee the true Church by succession onely: but *Iosephus* sets downe the distinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the Principal argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

Christ (*Iohn 4.*) ends this controversie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

P A R A-

PARAGR. V.

Of the Temple of Heliopolis.

THE occasion of the building of this Temple was this: *Onias* the fourth, being put from the high Priesthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, misconstruing the place of the Prophet, *Esa* 19. 17, taking *Cheres* the *Sunne*, for *Heres* *Destruction*.

It was not lawfull for them to build a Temple in Egypt, for God expressly forbid them, to goe backe againe to Egypt, *Exod.* 13.

Of these two Temples, the Samaritane was the worst: for it was hereticall altogether; it acknowledged not Ierusalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the substance of the true worship with the Iewes; they sent gifts to Ierusalem yearely, but they were schismaticall. Ierusalem was holy, *Et materialiter*, materially; & *formaliter*, formally: *Heliopolis* was holy *Materialiter*, *sed non formaliter*: their sacrifice was not acceptable, because it was in the wrong place; but then in was not to a false God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the substance of the worship in it, was idolatrous.

The Church of the Iewes worshipped God intirely, and in vnity. *They worshipped God*; this distinguished them from the Pagans, who are not of the Church. *They worshipped God intirely*: this distinguished them from the Samaritane hereticall Church. *They worshipped God in unity*: this distinguished them from the schismaticall Church of Heliopolis.

See before in ΔΙΤΤΟΛΟ-
για,

1

2

3

SECTION. III.

Of the persons appointed for Gods worship.

Canon.

Confir.

Illust.

GOD would have select times and places appointed for his worship, so would he also have select persons to minister in his worship.

Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine.

The Priests, before they were admitted to Gods service, behooved to be of perfect age, and then were admitted by a solemne ordination.

PARAG. I.

Of the ordination of the Priests.

Canon.

Confir.

Illust.

1

THe ordination of the Priests was instituted by God with solemne and significative ceremonies.

No man takes this honour upon him, but he who is called as Aaron, Heb. 5. So, To fill the hand of the Priest, was to consecrate him.

It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand, *Num. 3. 3.* to signifie, that he had power then to sacrifice: and from that custome it is, when we ordaine a Minister, we give him the booke of God in his hand, to signifie, that now hee hath power to teach the word of God.

This filling of the hand, is usually called consecration: the Greekes translate it *τελειωσις*; *perfection*, because the Priest was then authorized to doe his office. And this word, *Heb. 7. 28.* is applyed by the Apostle to Christ, who was perfited for ever, as our high Priest.

This filling of the hand shewes, that none might minister before the Lord, unless these things were put in his

2
The Hebrewes, *Channuch* initiation.

2.

his hand; 1. Kings 13. 13. *Whoſoever filled the hand of Ieroboams Priests, he was a Priest ſufficient enough of the high places.*

This phraſe of filling of the hand, is applyed to the Priests of *Ieroboam*: likewise, this lets us ſee, that there may bee ſome outward forme of calling in the Popiſh Church, and that the firſt reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling.

PARAG. I.

Of the high Priest.

THe high Priest was a type of Chriſt in five things: Firſt, in his perſon; ſecondly, in his anointing, thirdly, in his apparell; fourthly in his marriage; fifthly, in his death.

In his perſon, there muſt be no blemiſh in him, *Leu. 21* *Hegeſip.* teſtifies, how *Antigonus* cut off both *Hircanus* his eares, that he might bee high Priest no more; if the caſe ſhould fall out otherwiſe, and the Iewes ſhould recover their liberty againe.

They would admit none to be high Priest, who had a blemiſh in his bodie; yet they admitted him to bee a high Priest, who was a Sadduce, and denyed the immortality of the ſoule: this was in corrupt times.

Antonius the Anchorite, cut off his owne noſe, that hee ſhould not bee choſen Biſhop upon this ground. Hence is that queſtion, *Liceat ne ſeipſum admutilare.*

The Heathen obſerved this alſo in their high Priest. when the Temple of *Veſta* was burning, *Metellus* the high Priest, ranne in to ſave their *Palladium*, hee loſeth his eyes in the fire; hee was not permitted to bee high Priest any more, for that if they would have no blemiſh in their ſacrifice, farre leſſe in their Priest.

In his anointing: When the Priests were firſt ordai-

4

Canon.
Iluſt.I.
Hegeſip. l. 1. excid. Iud.

uſed in l. trihar. 2

x Senec. q. declam.

ned, all were annointed, *Numb.* 3.3. But when the order of the high Priest was once settled, onely the high Priest was annointed: therefore *Aristobulus* the high Priest is called the annointed of the Lord, *2. Mac.* 1.10. *Aliter in constituta Ecclesia, aliter in constituenda*; It is one way in a settled Church, and other wayes in a Church not fully settled.

x Rabbi Salomon Levit,
26.

During the second Temple, the Oyle which annointed the high Priests, was wanting: therefore x the high Priest in the second Temple, was called, *Merubba begadim, multiplicatus vestibus*, The man with the many clothes: They called him not, The annointed of the Lord; but, the man with the many cloutes: because he had five things peculiar to him, which none of the rest of the Priests had; his Brest-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

II I.

In his apparel, he was a type of Christ: his Crowne signified his kingly office; his *Vrim* and *Thummin*, signified his Priestly office; and his Bells, his prophetical office.

So Christ is seene by *Ezekiel*, 9. walking amongst the midst of the Angels as a King; cloathed in white, as a Priest; and an Inke-horne hanging at his girdle, as a Prophet: as a Priest he wore a Myter; amongst the heathen, the Augures had their *Litmus*, like a throwne Turbet; The Emperours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, *Mark* 1.24: Here is an allusion to the high Priest who had, *Holinesse to the Lord*, written upon his forehead; therefore he was called, The holy one of God; Christ our high Priest, is that holy one of God.

This golden plate was called *metallus*: none might weare it but the high Priest, in the day of expiation, there-

therefore *Hegesippus* and *Epiphanius* are mistaken, who thinke, that * *James* the Apostle wore this ornament, which was proper onely to the high Priest; and so is *Eusebius* mistaken, who holds him to have beene the high Priest, because he wore a linnen stole; then every Priest had beene an high Priest: for during the time of their service, they were bound to weare linnen; and out of their service, woollen cloathes, *Ezek. 44. 19.*

* *Hegesippus.*

It is to bee marked, that our Lord chose none of the Tribe of *Levi* to be his Disciples; signifying to us, that he was to abrogate the Ceremoniall Law.

The high Priest did two things, *τὰ πρὸς Θεόν, Things which pertained to God: & τὰ πρὸς ἡμᾶς, And things which pertained to us.* The things which he did from God to us, were represented by his *Vrim* and *Thummim*: the things which he did from us to God, were represented by his breast-plate, carrying the twelve stones upon it.

PARAGR. II. *Distribui.*

In what order the stones were set in the Breast-plate of Aaron.

THe twelve Patriarches were set in *Aarons* breast-plate, not according to their generations, but according to their births; that is, the free womens sonnes were preferred to the hand-maides sonnes, although some of them were younger.

Sometimes the Tribes are numbred according to their age, *Gen. 33.* Secondly, sometimes by the Nobility of their birth: as *Exod. 28.* Thirdly, by the order of grace, as *Judah* is first set in the Campe, *Num. 2. 3.* Fourthly, by the order of History, as *Sem* before *Japhet*, *Genesis 10.* Fifthly, the number is onely considered without the order, as *Revel. 21.* For the last is first there, and *Dan* is omitted.

y *Broughton*, in his translation of places of the Scriptures.

A Programme of Aarons Brest-plate.

Lea.
Exo. 29. 10. The stones
were set upon the brest-
plate of Aaron; accord-
ing to their births.

Rachel.

Bond women.

Deutr.

REYBEN.	SIMEON.	LEVI.
<i>Odem.</i> <i>Sardius.</i>	<i>Pitdah.</i> <i>Topazins.</i>	<i>Bareketh.</i> <i>Smaragdus.</i>
<i>IVDA.</i> <i>Nophech.</i> <i>Chalcedon.</i>	<i>ISSACHAR.</i> <i>Saphir.</i> <i>Saphir.</i>	<i>ZABVLON.</i> <i>Jahalom.</i> <i>Sardonyx.</i> <i>vel iaspis.</i>
<i>IOSEPH.</i> <i>Shoham.</i> <i>Beryllus.</i>	<i>BENIAMIN.</i> <i>Jaspech.</i> <i>Onyx. vel</i> <i>alpis.</i>	<i>DAN.</i> <i>Leshem.</i> <i>Hyacinthus.</i>
<i>NEPH TALIM.</i> <i>Shebo.</i> <i>Achates.</i>	<i>GAD.</i> <i>Tarshish.</i> <i>Chrysolite.</i>	<i>ASSER.</i> <i>Achlemah.</i> <i>Amethyst.</i>

Amongst the six Tribes who blessed upon the Mount Ebal, *Dent. 27. 11. Reuben* is not numbred with them. For he lost his priviledge of Dignity, and birth, and is set amongst the six cursers; therefore amongst the cursers he saith, *Cursed is he who lyeth with his Fathers wife, Dent. 21. 20.* hee as a Priest of the family should have blessed, but now hee curses.

Some deprive themselves both of the priority of birth, and of grace, as is seene in *Esaú*, and *Reuben*.

PARAG. II. Diatriba II.

How the high Priest wore his girdle, and what it signified.

THe high Priest wore his girdle about his paps, and not about his middle.

Ezech

Ezech. 44. 18. He shall not be girded about the sweating places.

*Jonathan, the Chaldy Paraphrast, paraphrases ierhus; * Hee shall not be girded upon his loynes, but upon his brast; therefore we see, Revel. 12. 13. That Christ is said to be Girded about his paps; to signifie the great sincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart. So Revel. 13. 6. The Angels are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming nearest then in sincerity to Christ: but before in the first age of the Church, they wore their girdle about their middle; the more spiritual that they become, their girdle went the more upward.*

** Galdie Paraphrast.*

PARAGRAPH II. *Diatriba 3.*

Of the clothes which the high Priest wore, when he entred into the holiest of all.

VHen the high Priest entred into the holiest of all, he was clothed, first, with linning breeches next his flesh, secondly, a linning coat, thirdly, a linning girdle, fourthly, a linning myter: These he put upon him, when he made reconciliation for the Church, in the most holy place: and hauing finished his service, he laid those clothes aside there, and never wore them againe, but left them there, *Leuit. 16. 4. 23.* These by the Iewes were called *Bidge labbam, alba vestes*, white clothes, but the clothes which he wore in the holy place that day, were called *Bidge zahabb, vestimenta aurea*, Golden clothes, not that they were all of Gold, but because they were finer than the clothes which he wore when he went into the holiest of all.

The high Priest laid aside all those ornaments, when he entred into the holiest of all; which signified his Pro-

Doctrin;

ph-

Nota.

phetically, Kingly, and Priestly office; and to signifie to us, that at the latter day, *1 Cor. 15. Christ shall give up his kingdom to the Father: he shall no more then teach his Church or intercede for her as Mediator, or rule her as King.*

H I I.

He was a type of Christ in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Then shalt not take a wife that is a Whore, &c. Levit. 21. 7.

Illyst.

He might not marry a Widdow because hee got not her first love; *Revol. 2. 4. The Angell speaking to the Church, seemes to allude to this, when he sayth, Thou hast left thy first love.*

He might not marry a divorced woman, because hee got not her iust love; for although men were permitted civilly to marry them; yet Christ teacheth, that it was permitted to them, for the hardnesse of their hearts.

He might not marry a Whore, because he got not her onely loue; he might onely marry a Virgin.

Doctr.

Christ will have of his Church her first love, iust love, and onely love: therefore, *Psalm. 74. the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, so the Church must have God onely for her love.*

V

He was a type of Christ in his death; he who killed a man negligently, fled to the City of Refuge, and stayed there untill the death of the high Priest, and then he was free, *Numb. 35. 25: Iesus Christ by his death frees us, and sets us at liberty.*

Canon.

The high Priest had sundry things common to him, with the rest of the Priests.

Illyst.

There behoved to be no blemish in him, so neither in them, *Levit. 21. 7: when they served in the Temple, it was lawfull for none of them to serve bare-headed: so likewise the Flamines among the Romans, served with their heads covered.*

So they served bare-footed in the Temple. The Lord said

said unto *Moses*; *Exod. 3. 5. Take off thy shoes, because the place where thou standest is holy.* Hence they gathered, that they were to stand bare-footed in the Temple, because the place was holy. So the Priests of India served bare-footed, therefore they were called *γυμνοπόδοι*, bare-footed, and not *γυμνοπαῖδες* naked children, as *Eusebius* reads it.

The high Priest had his second high Priest, who ministered for him, when he could not minister himselfe.

2 King. 18. Seraiah the high Priest, and Zephaniah the second Priest.

The second high Priest was called *Sagan*. So he who was next in the Church of Constantinople to the Patriarch, was called *ἐκτετυγμένος*, the Primore. *Josephus* testifies, that one *Joseph*, the sonne of *Ellem*, discharged the high Priests office for him, when as *Masbius* the high Priest was polluted by a Noctual pollution, that he might not serve like a high Priest, then his *Sagan*, *Joseph* supplied his place. These who had this *Gonorrhoea*, were said by modesty of speech, *ἐκαστην ἡ νόστις*, to have some disease in the body.

How it is said, that *Annas* and *Caiaphas* were high Priests for that yeare, *Luk. 3. 2.*

Annas was high Priest when Christ was borne, *Caiaphas* was high Priest when Christ was crucified; when *Caiaphas* was the high Priest, *Annas* was his *Sagan*, or second high Priest; for they could not both enter into the holiest of all at once, but they changed by courses. So before under the Greeks, the Priesthood was much altered; as under *Antiochus*, from *Onias* to *Iason*, from *Iason* to *Menelaus* his brother.

But was not the Priesthood changed now, when they indured Priests but for a yeare?

There are in government five things; first, *Potestas*: secondly, *Ordo*: thirdly, *Modus*: fourthly, *Titulus*: fifthly,

2 Targ. Jonathan.

Scal. in Euf.

Canon.

Confir.

Illyst.

2 Josephus de bello. Ind. c. 8.

Quest.

Ans.

2 Causab. contra Bar.

Object.

Ans.

ly, *Vfus, Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in government, they being taken away, government cannot stand: *Modus* may be changed (as here, for before the Priesthood continued for the Priests life) time, but now it lasts but for a yeare. The title is changed: by the law it was by succession, now it is by the election; of the Romans: the use is changed, first it was well administered, now it is corruptly used.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranean Sea, it begins to grow blackish, and somewhat salt, at last it falls into the Sea, and loseth the name: so the glorious Priesthood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

How is it said in *Mark. 15. 1. The high Priests consulted*; then it might seeme, that there were noe high Priests at once?

We must distinguish betwixt the *high Priest* by way of excellency, and these *high Priests*; for the twenty-foure orders of the Priests, which *David* appointed; every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

Quest.

Ans.

1 Chron. 24. 10.

Canon.

e Sent. Canon. Ifagog.

PARAGR. II. *Diatriba 4.*

Of the foure and twenty Orders of the Priests.

DAVID instituted foure and twenty Orders to serve in the Temple by course. *Luk. 1.* calls these *ορταριαις*, courses; the Hebrewes call them, *Mognadim stationes*, stations. *Iosephus* calls them *ἐνομοτριαις*, fellowships: in every course there was five hundred Priests, and their course lasted from Sabbath to Sabbath.

The chiefe of every one of these courses, were called

αρχιερεῖς

^{apx} high Priests: and the Hebrews call them *Roshe aboth*, the chiefe of the Family.

One course might not take the course of another; for they had an auncient Canon, *Every Priest or Levite who shall intrude himselfe in anothers place, let him die the death.*

*d Seal. Can. 1. pag. 1. 3.
Talm. Job, Meghillab.*

PARAGRAPH III.

Of their Sacraments, and first of Circumcision.

HAVING spoken of the times place, and persons that God appointed for his worship, wee come now to the manner how he would be worshipped, and that was in the Sacraments, prayer and discipline of his Church. The Sacraments were two: circumcision, and the Passe-over.

Circumcision was the seale of the Covenant, to the people of God.

Gen. 17. 10. This is my Covenant, which yee shall keepe betwene me and you.

Circumcision was instituted by God the eyght day.

Gen. 17. And every male childe of eight daies olde among you, shall be circumcised.

The Hebrewes understand the *eight day*, not full eight daies, but sixe full daies; hence they say, that *Dies legis non est à tempore ad tempus*, The daies of the Law are not from time to time: that is, *Non est à pleno tempore*, that is, *Not from a full time*: So we say, Christ rose the third day, when he lay not three full dayes in the grave; so we say, one hath a Tertian Ague, when the disease keeps him but one full day.

Luk. 2. 21. But when the eight dayes were fulfilled, they came to circumcise the childe?

This is understood, *De tempore currente, sed non completo*. The currant time, but not compleate, that is, the eight day beginning, but not fulfilled. So *Deut. 15. 4. At the end*

of

Canon.

Confr.

Canon.

Confr.

Ilust.

Object

Answ.

of the seven yeares : he means not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare ; so that it is better translated in the end of seaven yeares, then after the end of seven yeares : (*Min*) is put for (*Beth*) that is, one preposition for another : as *Dent.* 3.3. *Psal.* 62.30.

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision ; they to conceale their Iudaisme, caused to draw their fore skinne : and the Apostle, 1 *Cor.* 7.18. alludes to this forme ; *Art thou circumcised, draw not the fore skinne.* This might be done by Art, as *Epiphanius* testifies.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also ; therefore *Iosuah* calls this, *Iosua.* 5.9, *Opprobrium Aegypti*, the shame of Egypt, when hee circumcises them at Gilgall. Secondly, when they denied circumcision ; this was called (1 *Mac.* 1.16.) *Opprobrium Antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit : this was called *Opprobrium Iudaei*, shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudaei*, the praise of the Iew, *Rom.* 2.26.27.28.

Why did the Christian Iewes draw their *Præputie* in the Apostles daies, (1 *Cor.* 7.18,) seeing there was no danger of persecution, as in the time of *Antiochus* ?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it ; they tooke it as a blot to their Christianity : or the meaning of the place may be, that they should not be discontented that they are Iewes ; providing, that by faith they imbrace Christ :
for,

Epiphanius, cont. heref.

Iudaeus in praeputio, et in-
dans by ΧΕΥΕΤΩ.

for, *There is no difference betwixt Jew and Gentile with Christ. Col. 3. 11.*

Circumcision to them, was a signe of the mortification of the old man.

Therefore these are not circumcised to the right end, who circumcised themselves, either for feare, as *Ester 8. 17. Many became Jewes.* The seventy translates it, *Many were circumcised*: or for coverousnesse, as the Sichemites, *Gen. 34. 22.* or for credit, as the Egyptians and Edomites. The Prophet *Jeremy* calls these (*Jer. 9. 25.*) *Circumcised in Praputis*, that is, although they be circumcised in the flesh, they are still in their *Prapuce*, and uncircumcised before the Lord.

They were cut off from the people of God, for the contempt of circumcision, and not for the want of it.

Gen. 17. 14. He who circumcises not himselfe, shall be cut off.

Therefore the Jewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this plae: and so doe the Papists, who thinke all Infants not baptized, to be seclued from the kingdome of God: *Hee who despiseth his circumcision, shall die the death of uncircumcised, Eze. 28.* So he who contemnes his Baptisme. It was a good decree of the Councell of ^f*Brackara* which ordained, that those who despised their Baptisme and dyed; and those who hanged themselves, should be buried together as both guilty of soule murther. Vpon this necessity, there were some who baptized them after they were dead, and put their sacramentall bread in their mouth, as their *viaticum*. When they circumcise their childe, they call him (*Exod. 4. 25.*) *sponsus sanguinum*, a husband of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: because that day they hold, that the childe is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*;

as

Canon.

Canon.

Conf.

^f*Concilium secundum*
Canon 34 35.

as *Touch not my anointed, Psal. 105. 15.* that is, *hurt them not*: and his feet they take, *Pro membro virili*, a mans yard as *Esay 7. 20. Pilus pedum, id est, pudendorum*: so the Chal- dy Paraphrast, paraphrases the place.

When they circumcise the child, they set a voyd chaire for *Elias*, misapplying the words of *Malachy: Mal. 4. 5. Behold, Elias shall come as a witnesse*: and so they call upon *Elias*.

Marke how God in iustice plagues them, calling upon *Elias*, because they mocked our Lord and said; (*Mat. 26.*) *He calls upon Elias.*

They had witnesses in their circumcision.

Esay 7. Take unto thee faithfull witnesses. This witnesse was cald *Sandaka, susceptor pueri, & per Synecdochem, Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Circumcision had sundry periods of time in the Church, which are to be observed.

Scotus markes well the periods of circumcision; the first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub precepto*, under the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period of it was, from the baptisme of Christ, untill the promulgation of the Gospell, *Goe teach all Nations, baptising them*. In this period it was *Utilis sed non necessaria*, profitable but not necessary: the third period, from the promulgation of the Gospell, to the destruction of the Temple, (which was the Wardrope of the ceremonies.) In this period, it was *Licita sed non utilis*, lawful but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Council of the Apostles untill now; then it was altogether (*Phi. 3. 2. 3*) *Illicita*, unlawful: then it was concision, and not circumcision.

In

Canan.

Conf.

Canon.

Illust.
Scotus.

Mat. 28.

In the first period they might onely circumsise; in the second period, circumsise and baptize; (for they had yet more regard to circumsision than to baptisme:) in the third period they baptized and circumsised, (now they had more regard to baptisme than circumsision:) in the fourth period, they onely baptized.

First, as *Scotus* speakes, it was *Sub precepto, sed non sub consilio*: Vnder the Law, but not under the counsell: then it was *Sub consilio, sed non sub precepto*, Vnder the counsell, but not under the Law. When it was *Arbitrary*; 1. It was *Necesse esse*, needfull to be: 2. It was *Non necesse esse*, not needfull to be: 3. It was *Necesse non esse*, no waies needfull to be.

PARAG. IIII.

Of the Passeeover.

TH^a Passeeover was a Sacrament, sealing to them their spirituall deliverance by Christ, and their temporall deliverance out of Egypt.

Exod. 12. 14. And this day shall be unto you for a memoriall, and ye shall keepe it a feast to the Lord.

In the preparation of the Passeeover; first, & they had *Inquisitionem fermenti*, The searching out of the Leaven upon the foureteenth day of the moneth, from the sunne rising to the fourth houre. Secondly, they had *Exterminationem fermenti*, The rooting out of the Leaven, from the fourth to the sixth houre; in this time they cast it out of the house, and burnes it from the midday; not onely the use of it is discharged, but also the very looking upon it. Last, they had *Exsecrationem fermenti*, the cursing out of the Leaven: and they say, *Omne fermentum quodcunque, hic est in potestate mea, quod neque vidi neque abolevi, nullum esto, tanquam pulvis terræ estimator*. All the Leaven whatsoever is here in my power, which I neither saw

K

nor

Canon.

Confir.

Illust.

g Scal. in Prolog. de
emend. temp.

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

h Eliu Levita.

All the time of this feast, they name not this word, *Lechem*, Bread, least they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread:)^h So when they speake of a Sow, they cal her *Dabar achar*, another thing: the Greeks expresse it better, *πῶγμα ἀλλότου*, *An unhappy thing*. This they doe, lest naming the word *Sow*, their children should long after swines flesh.

Dolline.

As they had a diligent search, to finde the Leaven before the Passeeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeeover, wee should detest it, consume it, and not let it once be named amongst us.

Conf. ch. cont. Aaron.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis*, the common purgation; secondly, *Purgatio reconditor*, more inward: thirdly, *σύστασις*, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fifthly, they were called *ἑποπταίς* that is, *Perfect in the mysteries of God*.

Dionysius distinguisheth the whole action of the receiver in three parts: first, *καθάρσις* *Purgatio*, a cleansing: secondly, *μυστήρις* *initiatio*, a beginning: thirdly, *τελειώσις* *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio*.

PARAG,

PARAGR. II. Diatriba 1.

Of the place where they ate the Pasſeover.

THE Pasſeover was eaten at home in their private houſes.

Where wilt thou that we prepare to ate the Pasſeover? and they went to an upper chamber, Mat. 26. 17.

When they killed the Pasſeover, they ſprinkled the blood of it upon the Altar, *Exod. 12.* but they were to ate it at home in their houſes: The moſt holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit. 7. 6.* but the leſſe holy things were eaten in their private houſes at Jeruſalem:

Canon.

Conſir.

Illyſt.

PARAGRAPH III. Diatriba 2.

Of the number which did ate the Pasſeover, and how many Suppers concurred together.

THERE were no fewer than twelve who did ate it, as Chriſt and his twelve. They uſed alſo to ioyn twenty together, and then they were called the children of the Society.

At the Pasſeover they had three Suppers concurring together; Firſt, their common ſupper, with which the Pasſeover was ioyned, and this was the ſecond Supper: the third, called *ἡ δειπνὸν ἀπολυτικόν*, or Dimiſſory Supper. Chriſt inſtituted the Evangelicall Supper after the Dimiſſory ſupper, as is proved out of *Mathew*, in the twenty ſixe Chapter.

The Chriſtians had their *ἀγάπῃ*, or *Love-feaſts*: and at the firſt they ioyned it with the Lords ſupper alſo, in the Primitive Church.

Canon.
Chryſoſt.

*Talm. lib. hashava.
Druſ. in prat. Scaliger in
emend. temp.*

PARAGR. IIII. Diatriba 3.

Of their common Supper, with which the Pasſeover is ioyned.

THE Maſter of the family in the firſt Supper, takes bread and breakes it; therefore he is called *Brotze*.

Canon.
1.

The maſter of the family, doth things; breakes, bleſſes, and gives.

D. uſ. in prater.

Talmud. lib. Baalabara, id est, preter.

Canon.

Conf.

Illuſt.

Alia. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Auguſt. de Civ. Dei.

Bellin.

ſ. Cup.

ang. fractor, a breaker: and *Bagnal tze gnuda*: *Dominus convivij*, The Lord of the Feaſt: he gives no leſſe to every one who ſit at Table than an Olive in quantity, and to none greater than the bigneſſe of an Egge; This was in time of the Paſſeover.

Secondly, he bleſſes it, and ſayes: *Bleſſed art thou, O Lord, God, King of the world, who bringeſt bread out of the earth.*

This Sacramentall bread was holy, but onely in the uſe.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it ſhould be burnt*: Which is to be underſtood, as well of the Leaven as the Lambe.

The ancients drew neere to ſuperſtition in this; firſt, they thought this bread was holier than other bread, before it was conſecrated: and they held, that it reſembled then the Shew-bread. They called the Table on which it ſtood, * *Menſa propoſitionis*; from thence it was removed to the Table of conſecration. So, it favoured of corruption, when they kept the bread after the conſecration was ended, in the dayes of *Auguſtine*, and gave it *Ad Catechumenos*, to thoſe that were turned to Chriſtiani-ty. *Relata extra uſum, non ſunt relata*, Relations out of uſe, are not relations.

There are foure ſorts of bread, three for this life, and one for the life to come: the firſt, is *Corporalis ad ſuſtentionem*, corporall for ſuſtention: the ſecond, *Spiritu- alis ad informationem*, Spirituall for information: for we eate Chriſt as well in the preached Word, as in the Sa- crament, *Iohn 6.* The third is, *Sacramentalis ad confir- mationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Eternalis ad fruſtionem*, Eternall for in- joying.

Thirdly, he bleſſed the firſt Cup of Wine, and ſaid; *Bleſſed art thou, O Lord God, King of the world, who haſt made the fruit of the Vines.*

From

From this blessing and breaking, our Lord (*Luke 22.*) may seeme to have borrowed the blessing and breaking of the bread. When the Pascha was conioyned with the Supper, there were many moe things done: (as may be seene in the next *Diatriba*) with which the cup of thanksgiving was ioyned: but with the common Supper, the Dimissory supper concurred, as may be seene hereafter.

Translation of a c.
Rome.

PARAGR. IIII. *Diatriba 4.*

Of the third Supper.

BEfore they sit downe to this *Secunda mensa*, or Dimissory Supper, they wash their feete: our Lord in this second Supper, *John. 13. 4. 5.* washes the feete of his Disciples for humility; whereas the servants should have done it: and those who would seeme more devoute, would wash their whole body twice, and *Peter (Ioh. 13. 8. 9.)* meant of this when hee desired his whole body to be washed; which Christ denied to him, as favouring of superstition, and washed onely his feete.

Scal. in emend. temp.

The washing of the whole body, Anagogically, signifieth our Baptisme: the washing of our feete, the purging of our affections, *John 13. 26. 27. 30. 31.*

Translation of a c.
Rome.

In this Dimissory supper, the bitter hearbes are brought in; then the Master of the Family dips the herbs in the bitter sawce, and gives to those who sit about him.

Doctrine:

The children this night began to aske their parents, Why is it called the Passeover? They answered, because the Angell passed over and destroyed us not. Secondly, Why doe we eate unleavened bread? the Parents answer, Because we were forced to make haste out of Egypt, we had no leasure to fowre our Dough. Thirdly, Why eate we fowre herbs? the Parents answered, To put us in

Translation of a cus-
tome.

Doct.

Quest.

Ans.
o Scilicet de emend. temp.
Druſi in prater.

Quest.

Ans.

Causa, ex Moſarabita.

remembrance of the affliction which wee suffered in Egypt: this night by them was called *Agada*, *The night of Annunciation*, and our Saviour Christ from thence, uses that speech, 1 Cor. II. *καταγγιζετε, Annunciate donec venero, Doe this in remembrance of me.*

The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what means this bread? what means this breaking? &c.

Wherein was it that Christ dipped the Sop which hee gave to *Iudas*? *Ioh. 13.2.*

• Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

It hath beene some common sawce: for they ioyned many mee superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously, to let a malefactor goe at the Passeover, and to tythe Minth and Annise, so they added significative ceremonies of their owne, as this *Charoseth*.

If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole History of Christs life; comprehended under these words, *Corporatio, Nativitas, Circumcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, Regnum:*

By

By the first peece, they signified his Conception; by the second, his Nativity, and so forth. So these who mixed water and wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the side of Christ, but the Lord likes not such wil-worship. Some afterward degenerated so farre, called *Hydroparastata*, that they chose onely water in the Sacrament.

This *τρυβλιον περικλυτον*, or platter, wherein Christ dipped, was *Scutellamagna*, a big platter; or *Receptaculum liquidorum*, A vessell for humid things, with a sawce to the meat in which they dipped their sop, and then did eate of the sowre hearbs with it.

Then he blesses for the second Cup, and they all began to sing *Haliluiab*, which is called *Haliluiab magnum*: it begins at the 113. *Psalme*, and ends at the 119. one repeates the *Psalme*, the rest cryes; *Blessed art thou, O Lord our God, the King everlasting, who hast sanctified to us, and commanded us to sing Haliluiab.*

The last Cup, was called *Cos bilet*, *poculum laudis*, for after this Cup, they sang a *Psalme*. Of this Cup, *David* speakes, *Psalme* 116. and so *Luke* 22. verse. 17. *Mat.* 26. 30.

After the drinking of this Cup, and before the *Psalme* was sung, Christ instituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Mathew* sayes; *They went to an upper Chamber to prepare the Pässeover*; so that this was an extraordinary time, when so many Suppers concurred.

PARAGR. IIII. *Diatriba 5.*

Of the changing of the Pässeover into the Lords Supper.

IN the mean time that this Dimissory Supper, or *Secunde mensa*, was eating, our Lord instituted the Evangelicall

Talm. lib. ba tha va.
2. Cup.

3. Cup.

Canon.

gelicall Supper; for probation of this, confer *Math. 26.* with *Ioh. 13.*

Confir.

And as they did eat, Iesus tooke bread.

This eating hath properly relation to the sop that *Iohn* spake of, and that *Iudas* received, after which he immediately went out,

Canon.

Ilust.

Allusion to customes.

After that the master of the family had drunke the last Cup; he sayes, *This night I will drinke no more.* There was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cup: and our Lord alludes to this when he sayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Quest.

What are we to thinke of this Paschal Cup? whether was it Sacramentall or no?

Ans.

It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeover, as there is of the unleavened Bread, and of the Lambe, and the sprinkling of the blood: for these are all commanded, but never a word of the Cup. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Object.

But how could the Cup be used in the Sacrament, being onely a common Cup, and not Sacramentall?

Ans.

There were three Suppers which concurred here together: Their common Supper, their Paschall Supper, and their Dimissory Supper: and there was something occasionall in every one of these Suppers. First, in the common Supper, the unleavened bread was occasionall onely, because they might have no other bread at the Passeover: but in their other common Suppers, they had leavened bread. Secondly, in their Paschall Supper their Cup was occasionall, and not essentiall to the Pas

cha,

cha, for they uſed it as common drinke with their meat. Thirdly, the unleavened bread was not occaſionall in the Dimiſſory Supper: becauſe they had no other bread in the Paſchall Supper. And it is to bee marked further, that many things concurred in this Paſcha, which were not Sacramentall, and pledges of the blood of Chriſt; but were onely ſignes to them of their deliverance out of Egypt. Secondly, the great feaſt was joy-
 ned with the Paſcha, 2 Chron. 35. called by the Jewes *Hagiga*, and in Scripture called the Paſcha: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall reſreſhments, and ſpiritual. For if the water which came out of the Rocke, 1 Cor. 10, they with their beaſts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall reſreſhment alſo? Wherefore our Saviour Chriſt when hee ſaith; *Hence-forth I will drinke no more of the fruit of the vine*: Hee alludes here onely to the Canon of the Jewes; wherein it was forbidden them that night, after they had drunke in the laſt Cup. Therefore Chriſt transfers not the Cup of the old Teſtament, to the Cup Sacramentall in the new Teſtament, as ſome hold.

One of the Evangelists ſayes; *While Chriſt was ſupping, he tooke bread*; the other of the Evangelists ſay, *After Supper he tooke bread*?

*Εσθίωντες, αὐτοὶ ἐκοιμῶντο, αὐτὸς ἐκοιμήσθη, ὡς αὐτοῖς
 ſecundo, Mar. 26. 26, Luk. 22. 20. After the eating in the indefinite time; that is, after hee had ended the dimiſſorie ſupper, he inſtituted this Evangelicall Supper.*

What ſort of change was this; when Chriſt changed the Paſchall Lambe into the Supper of the Lord?

3.

2.

32

Obiect.

Anſw.

In

Answ.

I

2

3.

4.

Canon.

Illust.

Scalig. de emend. temp.

In religion, there are four sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life;) as when a Turke becomes a Christian. The second change in religion, is, when the state is changed (this is, as when a Boy becomes a man.) When Christ changed the Paschall Lambe into the Lords Supper, and the Disciples, the Jewish Sabbath into the Lords day here the Essence is not changed, but the state. The third change is, when the Essence is changed in part; (as when a man who is sicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, hee is converted also in that point; here the Essence is in part changed. The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the Supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

In the observation of the Pascha, there was great contention betwixt the Easterne and Western Churches.

The Easterne Church observed the yeere of the Jews, and the day upon which Christ was Crucified: but the Western Church kept the day of the Resurrection, & the day after the Equinoxe, and the fourteenth day of the month: Therefore the Easterne Church called them *Quarto-decimani*. But Victor Bishop of Rome, condemned them of Heresie in this: for they differed both in the Moneth, and the day. The Councell of Nicee settled this Controversy, by appointing, first, for the difference of the Moneth, that it should be celebrated the fourteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day ; they appointed the Sabbath after the fourteenth day for them both : and so the controversy ceased.

PARAG. V.

Of their gestures in Prayer.

When they prayed, they usually stood.

Abraham stood before the Lord, Gen. 18. 22, that is, Abraham prayed. So, The Publican stood a farre off and prayed, Luk. 18. 13.

The Jewes say, *Sine stationibus non subsisteret mundus: The world could not endure without standing*: And *Gnammuda, standing*, is one of the seven names which they give to Prayer,

The *Æthiopian Christians* at this day, have pillars of wood made to rest them upon, when they stand at their prayers, because their Liturgie is long.

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou hast chosen, 1 Kings 8. 48.*

The Arke was set up in the West end of the Temple, that it might bee opposite to the Heathen worship: *For they committed abomination, Ezechiel 8, when they prayed with their faces towards the East; these were called Samsaioi, Sunne-worshippers, because they looked towards Shemesb, the Sunne. But the Christians, that they might not seeme to Iudaize, set their faces towards the East when they prayed; or rather because Christ, Luk 1. 78, is called ὁ ἀνατολὴς, The Sunne rising from the East.*

When they prayed their head were covered.

They say, that a man ought to cover his head when he cometh before the Lord as ashamed, & the woman alwaies to have her head uncovered, because shee was first in the transgression, although it be otherwise in the Christian

See before in Section 2.
Parag. 3.

Canon.
Confir.
Drus. in Gen.

Illust.

q Scalig. li. 7 de emend.

Canon.

Illust.

r Scalig. in Elencho.
Canon.

Illust.
f Drus. in prae.

1. Cor. 11.

Christian Church, 1 Cor. 11. 4. 5. Where man is *commā*.
ded to uncover his head, and the woman to cover her head.

PARAGRAPH V. *Diatriba I*

Of their manner of praying.

They prayed with a low voyce.

They say, that they should pray as *Anna* did, and he who makes his prayer to be heard, is of little faith.

They prayed in a knowne tongue.

When *R. Levi* came to *Casaria*, hearing some repeating this Prayer (*Audi Israel*) heare Israel, into Greeke: he would have forbidden him: but *R. Ioseph* said unto him; If they know not the *Syryacke* tongue, let them pray in the tongue which they understand.

The chiefe fault that is forbidden in prayer, is *Battologia*, too much speaking of one thing.

Mat. 6. 7. When ye pray, use not much (Battologia) babling.

In *Battologie*, there is two faults: First, an idle and vaine repetition of the selfe same words. In the *Syriack*, *Christ* uses a word *Asephakkek*, which signifies to *Bokk-out*, as water doth out of a narrow mouthed vessell; which the *Latines* call *Bulbire*, fained from the *Hebrew* word *Bulbuk*. This the *Greeks* call *βομβυλιον*: words fained, *per ὀνομαστούται*. So *Iob 39*. And her yong ones, *Ieg-nalonn, gluglat* in the blood.

Secondly, *Multiloquium*, when they used too much speech as the *Pagans* used, they wist not what *God* to pray to; therefore they oftentimes repeated over the selfe-same words.

PARAG. V. *Diatriba II.*

Of the many helpes they had in Prayer.

They had *Phylacteries* and *Fringes*, as helpes for them to pray, and for keeping of the commands.

And ye shall have *Fringes*, that when ye look upon them &c.
There.

Canon.

Illustr.

Talm. l. haabaGa.

Canon.

Illustr.

Angelus Caninius ex
Talmud. in voces nobis
Test.

Canon.

Confir.

Illustr.

Canon.

Confir.

Numb 15. 38. 19.

Therefore they were called *Chalcoth Tephilim*, Garments with wings; and for this *Elisha* was called, *Elisha cum alis*, *Elisha with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it. * *Arbham camphab*, *Foure wings*: This garment was called *Talish*, *A winged coate*.

Because hee used still these wings, to put him in mind of Prayer, * these are the golden wings of the Dove (say they) which carries us to heaven.

They had three sorts of Phylacteries: first, the precept of the post, secondly, the precept of the head: thirdly, the precept of the hand.

The precept of the post, they called *Chalcoth Mezuzza*, *cheda quae postibus inscribitur*: The Phylacteries that were written on the postes. *Dent. 6. 6.* This was written upon it: *Hear O Israel, Iehovah our God is one*: and, *Thou shalt love the Lord with all thy heart and might.* *Dent. 6, 4.* Our Sauour Christ calls this, *The great command*: so the Iewes call it, *Calal gadol, universale magnum, Vniuersall great.*

Secondly, they had Fronlets of Parchment, reaching from the one eare to the other, with these words written upon them, *Sanctifica mihi omne primogenitum*: *Sanctifie to me all the first begotten*, *Exo. 13. 2.* This was called the precept of the head.

They had upon their left arme, beneath their shoulder a little, the third Phylactery, which had these words written upon it, *Exo. 13. 5.* *When he shall bring you into the land, &c.* *Salomon* alludes to this when he sayes; *Bind my precepts to thy fingers*, *Prov. 7. 3.*

They had them betwixt their eyes, and upon their left arme, next their heart; because the eyes, and the heart, are *Proxime peccati*, *Brokers*, to bring sinne to the body, *1 Ioh. 2, 19.*

In the corrupt times they enlarged these Phylacteries

Ihusf.

u *E'as in Radi, Talish.*
טלה

x *Talmud in gemara.*

I

II

III.

ries

ries; then they were called *πλατυήματα*, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them, *Math. 23. 5.*

These Phylacteries, *Exod. 13. 9.* are called *Schedæ memoriales*, *Sheets of remembrance*: and in the New Testament *φυλακτήρια ἀπὸ τοῦ φυλάττειν*, *From keeping*. For as wee bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applied that saying of *Ecclesiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken*, *Ecc. 4. 12.* The Physitians have their *Prophylactica*, *præcaveats*, to prevent Diseases.

Doctr.

Most of finnes come of forgetfulnesse, therefore let us fence our hearts with the Phylacteries of Gods Law, and so wee shall not be overtaken with sinne:

Canon.

God would have his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust.

The Egyptians wore *Amuleta*, or *ἀλεξιφάρμακα*, *safeguards* about their heads, to defend them from evill; therefore God would have his people contrary to them, and would have the Law written about their heads.

y Scalig. in Ezech. 4.
consecr. in Varro.

y These Phylacteries, *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breefe*, which the Confederates of Sathan use to weare, to guard themselves from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria*, The Charmes of Witches *Phylacteria facere*, to cast Cantrops.

Doctr.

Thus wee see, the Divill is Gods Ape, and hath his *Amuleta*, or counterfeit Phylacteries, to deceive these who trust in him by them.

Canon.

Illust.

z Caninius in successio.
Tert.

At the ending of their prayers they say, *Amen*.

z They make sundry sorts of *Amen*; the first, *Iethima*, *Pupillum*, when one understands not the thing which he answeres; the second, is *Catupha*, *surreptum*, when hee sayes

sayes *Amen* before the Prayer bee ended; the third is, *Ketugna otiofum*, when a man sayes *Amen* idly, thinking upon some other thing: the fourth is, *Tzaddick, iustorum*, of the just; when the mind is set upon the prayer, thinking upon no other thing.

PARAGR. VI.

Of their Musicke.

THat the Lord might stirre them up more earnestly to worship him, he ordained that they should have musicke.

Their Musicke, was either Instrumentall, or Vocall.

Their Vocall Musicke had foure parts (answering to our foure parts of musicke) *Sheminith, octava*, *Psal. 6. 1*: which was the lowest part (answering to our Base) secondly, *Gnalamoth, Psal. 46. 1*, *Virginalis vox*, (answering to our Triplex) thirdly, *Labben, Psal. 9. 1*. *Inter utrumque*, (answering to our Tenour, and Counter-tenor.)

Their Instrumentall Musicke, was first, *Shalishim*, *1 Sam. 18. 6*. An Instrument of Musick with three strings; secondly, *Shusan, Psal. 6 1. 1*. *Hexachordon*; An Instrument with sixe strings; thirdly, *Sheminith, Psalme 4*. An Instrument of eight strings; fourthly, *Gnashur, Psal. 92*. *Decachordon*; An Instrument of ten strings.

The Lord blames much their prophane Musicke, *Amos 6. Qui diminnitis vel particularizatis, who quiver and cut your Musicke.*

^a *Vitruvius* makes out of *Aristoxenus* the musician, that there were three sorts of Musicke; first that which the Greekes call *επουδια*, which was the gravest and the saddest, and fetled the affections; such was the Musicke of the Lydians, drawing the Notes long, consisting of *Spondeus* or two long: that Musicke which *E-lisba* called for, *1 King 3. 15*. was this sort of Musicke,

and

Canon.
Illustr.
Rab. Salomon in Psal.

Canon.
Confir.
Illustr.

I
a Vitruvius de Architect. l. 3.
5. cap. 4.

Aug. l. conf. 10. c. 33.

2.

and *Augustine* commends it most; This was used in the dayes of *Athanasius*, in the Church of Alexandria, and in this sort, they seeme rather to reade than sing.

The second, they call *διὰ τὸν ὄνον*, which served to raise up the affections when they were sadde: as the first served to presse down the affections; and it consisted of *Dactylus*, one long, and two short: this sort of Musicke the Dorians used; Of this sort *Salomon* speakes, *Ecclesiastes* 2, 8. *Schidda, fractio, A breaking*, because with the temperature of the voices, one of them brake another as it were: this sort of Musicke is not to be secluded out of the Church neither: of which *James* 4, saith, *If any man bee merry, let him sing Psalmes*: This sort of musicke raises the affections.

3.

The third sort, they call it *ῥεῖνα*, coloured Musicke, with a subtile kind of breaking & quivering of the Notes which is a light sort of Musicke, tending to stirre up the affections to lasciviousnesse, consisting of *Tibrachyes*, or three short, which was used amongst the Phrygians, wherefore they were infamous, as *Beotius* testifies. This the prophet *Amos* blames, *Amos* 4; and it is not to be admitted in the Church, ° *Cicero* saith, *Mutata Musica, mutantur mores, itaque curandum ut Musica quàm gravissima & sedatissima retineatur*: Musicke being changed, manners are changed, therefore we must take heed, that the most settled and grave Musicke bee kept. If there be such need of settled Musicke in the Common-weale, much more in the Church.

De Repub. l. 5.

d. *Isaias* in Exed.

⁴ They sang the 22. *Psalme* every morning, when the morning sacrifice was offered: therefore in the inscription of the *Psalme*, it is called *Psalmus matutinus*: it began with the words which *Christ* uttered upon the Crosse; *My God, my God, why hast thou forsaken me?*

When they carried their first fruits to *Ierusalem*, they sang by the way the 121. *Psalme*. When they came to the

the Sanctuary, with every man his Basket on his shoulder, they sang the 150. Psalm. When they were in the Court-yard, they sang the 30. Psalm. Upon the Sabbath, they sang the 92. Psalm. This is Intituled, *A Psalm for the Sabbath.*

At the Pascha, they sang from the 112. to the 119. in token of thanksgiving.

PARAG. VII.

Of their discipline in Excommunication.

GOD would have his people a holy people; therefore he would suffer no unclean person to dwell amongst them.

Canon.

For to understand their Excommunication the better, we must mark that the Campe in the Wildernesse was divided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests, and Levites: thirdly, the Campe of the divine Majesty.

Illustr.

The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens: and these were called *Majora castra*, the greater Tent: the great Porch made the distinction betwixt them and the Priests. Of this Porch Christ speakes, *Mat. 23. Zacharias was killed betwixt the Porch and the Altar.*

1.

The lesser Campes, were either the Priests, or Gods.

2.

The Campe of the Priests, was from the Porch inward, to the holy place, distinguished by the first veile called *Gebbie cohanim*, *terminus sacerdotum*, *The limits of Priests*; not, but that it was lawfull for the Priests to goe into the holy place also, when they offered Incense, or dressed the Lampes: but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their usall abode

L

was

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

He who was defiled of Leprosie, was secluded out of all the three Camps: *Num. 12.* *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

He who was defiled of an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in child-birth.

He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleannesse.

They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

The lesser, was called *Niddui exclusi*, put out: and in the New Testament they were called ἀποσυνᾶγγοι, put out of the Synagogue; and they hold, that *Caine* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the *1 Cor. 5. 1.*

The third, *Samatha*, συμπαίρειν, they hold that *Enoch* instituted it, *Jude vers. 14.* It was called *Samatha*, from *Sem-atha*, *God comes*: *Sem*, *nomen*, *A name*, they put for *Iehova*; *Atha venit*, *He comes*. The Syrians call it *Ma-*

ran.

ran at ha, Dominus venit, The Lord comes. This sort of excommunication, the people of God used against the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruised Amaleck by the fearefull cursing of the Lord.*

PARAGRAPH VII. Diatriba I.

Of the manner how they excommunicated the SAMARITANES.

THe manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Priests, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*, and with the curses, both of the Superior and inferiour house of Iudgement: and they sayd *Cursed is hee who eates the bread of the Cutthæan*: (Hence is that saying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is as he who eates Swines flesh* :) And let no Cutthæan bee a *profelyte in Israel*, neither have any part in the *Resurrection of the iust*: These curses they wrote upon Tables, and sealed them, and sent them through all *Israel*, who multiplied also this great *Anathema*, or curse upon them

Here we may marke; first why the *Samaritanes* were so hated of the *Iewes*: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would have nothing to doe with them, *Ioh. 4. 9*, nor to cate with them, nor to be apparelled as they were, not to write the same Character or Letter, which they writ, and *John 8. 48*; they objected to Christ as an opprobry, that he was a Samaritane, and had a Devill.

*Drusus ex Sephar tan-
humas qui Talmudum
etiam discitur.*

Doctrine:

L 2

Secondly

Secondly, into this terrible Excommunication, it was given both by the curses of the superior, and inferior houses: Christ seemes to allude to this, *Mat. 16. 18. That which is bound in earth, shall be bound in heaven;* Gods superior and inferior houses.

Those who were *αποσυναγῶται*, put out of the Synagogue, were not simply secluded from the Temple, but suffered to stand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came unto the Sabbath, and sate bewixt these doores, sayd; (*He whose Name dwelleth in this house, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they said, (*He which dwelleth in this house, put into thine heart to heare the word of thy fellowes.*)

Those who were excommunicated by the second sort of excommunication, were not permitted to come neere the Temple.

These who were excommunicated after the third sort were secluded out of the society of the people of God altogether.

The Greeke Church afterward had her degrees of excommunication also; first, some were *συνεχόμενοι*, *Who stood and beheld* the Supper of the Lord, but were not partakers of it; the second *ὑποκείμενοι*, *Who were further removed*, falling downe upon their knees; the third, *ἀποκλειόμενοι*, *Who were permitted onely to come to the gates of the Church*; Fourthly *ἀποκλειόμενοι*, *Standing without the doores of the Temple, weeping in the Porch.*

When they excommunicated them, they razed their names

Talm. i. Misn. 95. 1.

8 1 ep. Epist.

names out of the booke, *Luke 6.22.* ἀπορίζετε, *abstenti estis*, signifying to them, that their names were razed out of the Booke of Life.

A Table of the Censures of the Hebrew, Greeke, and Latine Churches.

Legall Pollutions by the		The Censures, Morally, signified by those in the Synagogue, were,		Censures in the Greeke church, were	Censures, in the Latine church were,	
Dead.	Had their ceremonial purgations out of the Campe of,	God.	Nidui.	ὑποτίπτοντες.	Absenti.	Minor.
			ἀποσυναγωγῆς.			
Issue.		Priests.	Herem.	Ἀκροαμενοι.	Excommunicati.	Major.
			ἀπαθηματιζεν.			
Leprosie.		Israel.	Maranatha. σιματιζεν.	προκλαίοντες.	Anathema.	Maxima.

SECTION III.

Of their Ecclesiasticall Politicke customes.

THEIR Politicke customes, were either mixtly politicke, or meerey politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

PARAGR. I.

Of their Proselytes.

GOD instituted the common-weale of the Jewes, having alwaies a speciall relation to Religion: for this respect God had a regard unto particular persons of the

the Heathen, who were strangers to this Covenant, that he might make them true Profelytes; as is seene in *Iob, Rahab, Naaman, &c.*

Canon.

Ilust.

1.

נכרי

There were three sorts of strangers amongst the Iewes. The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri, alienigena, Altogether a stranger.*

2.
ח'ש'ב

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Teshib, inquilinus, home bred*; and *Profelytus Porta, The Profelyte of the gate: Deut. 14. 20.* Of him it is meant in the fourth command, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabbath; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3.
גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger, or Gere tzedek, advena iustitia, Strangers of Iustice*: and in the New Testament Profelytes, from the Greeke word *προσηλυτων*: as ye would say, *Adscititia, numbred in*; and *Leviti cohabitantes, adherers, Esay 65. 3, from Leva adherere*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal. 115. O Israel trust in Iehova, O house of Aaron trust in Iehova. ye that feare the Lord, trust in Iehova.* The church is distinguished here in three parts; *Israel* for the body of the common-wealth: *The house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Profelytes. so *Iethro* a Madianite by nature, is called an Israelite, *2 Chron. 7. 17.*

A stranger, is first, he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb. 1.*

51. *The stranger who comes neere it*: (that is) he who is not a Priest. *Lev. 3. 4.* He is a stranger, who is neither a Priest, nor a Levite; but here stranger is taken for him who is not borne an Israelite.

As the Jewes dealt with the Gentiles, when they were out of the Covenant; so should we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they say, *Cant. 8. 8. we have a little sister, what shall we doe for her*: so when they are out of the Covenant we should say: *We have an Elder brother, what shall we do for him, Luke 15. 52.*

Those Jewes who are strangers by birth, religion, and affection, who raile against Christ, and hate Christians, are not to be suffered to dwell amongst the Christians. Those Jewes who are strangers by birth and religion, but not in affection, (that is) who would be content to live amongst the Christians; not giving any offence, although they be not converted, yet wee should suffer them for a time, peaceably to dwell amongst us, and lay no hard taxations upon them, that they may be drawne to the Christian faith. But those who are Jewes by birth onely, but neither in affection, nor religion; they should have all the priviledges that any Christian hath, neither should they be counted strangers.

Three things made a Profelyte; first, they were washed; secondly, circumcised; thirdly, they offered their sacrifice. The women were made Profelytes, onely by washing, and sacrificing of two Pigeons: and they say, the Jew is knowne by three things, by circumcision, the Sabbath, and his Phylacterie.

Men Profelytes, were *Naaman* the Syrian, *2 King. 5.* *Araunab* the Iebusite, *Cornelius*, *Act. 10. 5.* the Eunuch, and such who were called religious; and many of the Gentiles, who sent gifts to Ierusalem.

Women Profelites, were *Iosephs* wife, *Gen. 43.* *Zippora*,

L 4

Exod.

Doctr.

I

I.

Doctr.

2.

II.

III.

h Talm. l. Masor.

* The children of the
Proselytes by abbrevi-
ation, were called *Eg-*
gypci, id est, Ben ger, Ben
gera, filius extraneus &
filius extraneus, the sonne
of he or she that is a
stranger.

Quest.

Ans.

is. xl. in Euf.

Exod. 4. Moyses his wife, the two Mid-wives of Egypt,
Exod. 1. Rahab, Ruth, Heb. 11. 31. Iael, Judg. 5. 31.

* There were some, whose father was a stranger, and
their mother a Jew, or *contra, Levit. 24.* If any of the pa-
rents were converted, and themselves not converted, he
was called *Gnaker, radicatus taken roote* (*Lev. 25. 47.*) a-
mongst the people of God, but not in religion; such was
that blasphemous Egyptian, who was not of the Jewish
religion. *Levit. 24.*

Paul says of himselfe, that he was *Hebraeus ex Hebra-*
is, Phil. 3. 5. that is, *Both of Father and Mother Hebrewes.*

Whether were the children of the Proselytes, Prose-
lytes or no?

No, but Free-men: Amongst the Romanes, those
who were *Libertini*, Free-men, their children were not
Libertini, but *Ingenui*, in-bred: so these who were Pro-
selytes, amongst the Jewes, their children were not Pro-
selytes, but Jewes; *ἐμψυλον*, but not *ἀλλόφυλον*, as their Pa-
rents.

Those who were of the posterity of *David*, by their
father, were called *Achmatotarcha* the chiefe of the *Capti-*
vity: & those who were of the house of *David* by their
Mothers side, were called *Principes*, Chiefe. They were
distinguished in Babylon: the first was called *Rabbana*,
chiefe on the Mothers side: the second, *Rabban*, chiefe
on the Fathers side.

PARAG. II.

Of their first fruites:

Canon

Ilust.

IN homage, that they had *Canaan* of the Lord, (there-
fore *Esay. 8.* it is called *Emmannuels Land*) they payed
their first fruites, and their rythes.

They payed two sorts of first fruites to the Lord: The
first sort, were called *Resheth, principium*, or *first*; *Numb.*

18.3. They payed but a little quantity of this at home. Their second sort of first fruites were called *Bikkorim*, first fruits: *Deut.* 18.4. These they were to offer at Ierusalem; and therefore were called *Tereuma Gedola*, their great Tyshe. The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Eccles.*

37.7. Give the Lord his honour with a good eye, and diminish not his first fruites.^k Here he alludes to their custome, that he who was of a good eye, payed one of fourty: he who was of a middle sort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of sixty. In this Opticke, yee may behold the severall degrees.

1 Oculus	{	Tobh, Bonus, Good.	{	payed	}	40.
		Benonjon, medius,				
		Meane:				
		Rangh, malus, Evill.				
				one of		50.
						60.

k Hieron. Epist. 126.
nunquam 60. aliquando
40.

Shindl. Pentag.

These, *Deut.* 15. 17. are called, *Manus aperta & clausa*, An open and closed hand.

The ground out of which they determined, that they should give no lesse than one of sixty, was *Ezech.* 45. 13. *Sextabitis Epham ex Hbomer*, Thou shalt take the sixt part of an Epham out of the Hbomer. The seaventy translates it *Corrus*: the severall degrees of their measures; are set downe in this view-

Hbomer five Corrus contains: 2 Homer contains:	{	Epha.	10.	}
		Sata.	30.	
		Cabus.	180.	
		Logg.	760.	
		Ova.	5260.	

Sextare Epham ex Hbomer, To take the sixt part of an Epham out of an Hbomer, is to take the sixt part of an Epham: for

for an *Epha* contains three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paid out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost sixe pecks.

Canon.

They used great solemnitie, when they carried up their first fruits to the Lord.

Confir.

Esay. 30. 29. Ye shall have a song in the night, when an holy Assembly is kept, and gladnesse of hearts, as when one cometh up with a Pipe into the Mountaine of the Lord.

Illust.

m Maymon in Bickering

When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal. 122. I reioyced when they say, we will go up to the Mountaine of the Lord.*

PARAGR. III.

Of their Tythes.

They payed sundry sorts of Tythes to the Lord.

The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnasbar rishon*, *decima prima*, the first Tythe.

The Levites payed out to the Priests a Tythe, and this was called *Magnasbar min ham magnasbar*, *decima ex decima*, the Tythe of a Tythe.

Then they payed a second Tythe, which they were not bound to pay in kind, but to carry money with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magnasbar hasheni*, the second Tythe; and *חַסֵּדִים*, *A thanksgiving*.

Then the thing which was left, the Husband-man might use

Canon.

Illust.

I

Scal in Opuscul.

2

use as his own; this the Heathen called *Pollutæ, de sacro eximere, & populo exponere*, To exeme from holy things, and give it to the people.

Then they payed the Tythe of the third yeare, called *Magnasbar hasbelisha, decima tertia*, The third Tythe: or *Magnasbar Gnani*, *πρωξεδνάσαι*, The poore folkes Tythes. This yeare was called *Annus decima*, The yeare of the Tythes, *Deut. 26. 12*, *Deut. 14. 28*, *Amos 4. 4*, After three daies bring your sacrifices, (that is) after three yeares; as *Levit. 25. 29*, These were called, *Decima triennales*, the third yeares Tythe: *Tobia 1. 8*. But the third yeares Tythe I gave it to whom it was due.

When they payed this third yeares Tythe, they paid not the second Tythe: this Tythe they paid at home to the poore; but the second Tythe, they paid it at Ierusalem to the Levites.

The first and second yeare, they paid the first and second Tythe: the third yeare, they paid the first and third Tythe: the fourth and fifth yeare, they paid the first and the second Tythe: the sixt yeare, they paid the first and third Tythe: the seventh yeare the Land rested.

A Table of the Israelites Tithes.

A husbandman had growing.	6000	Busheles in one yeare.
	400	<i>Tercuma Gedola</i> , or heave offering, to be given to the Priests by the Husband-man out of this.
	5900	Rest of the Increase twise to be Tythed.
	590	First Tythe which belonged to the Levites.
	59	The tenth of the Tyths which the Levites payd to the Priests.
	531	The remnant of the first Tythe, after that the Levite had payd to the Priest his Thythe.
	5310	Rests to the Husband-man of his Increase.
	531	Second Tythe taken out of the Husband-mans Increase.
	4779	Remnant to the Husband-man after all is payd.
		They

Scal. Opusc.

Canon.

Conf.

Illust.

They paid Tythe also of their goods to the Lord, &c. *Whatsoever passeth under the Rod, the tenth shall be the Lords, Levit. 27. 32.*

It was the custome, when they tythed their flockes or herds, that they shut up their young within, and set the dammes without; and the Levite stood without, with a rod in his hand, marking the tenth: then he said; *This tenth is the Lords.*

Marke the great liberality of God to the Levites and Priests, where he sayes in *Malachy, 1. 10. Did any kindle fire, or shut the doores of my Temple for nought, saith the Lord:* for as they lived under the law by the Altar, *1 Cor. 9,* so should Preachers now live by the Gospell: but in some places, many hath scarce the allowance of *Michaels Levit, Iudg. 17. 10. Ten Shekels of silver, a suit of apparrell, meate and drinke.*

The Levites got one of ten from the Tribes: they considered not the Tribes here, but their Increase; but the Priests got from the Levites one of twelue; here they respected the number of the Tribes: The first was a politicall sort of Tythe, the other Ecclesiasticall.

Quest.

When Christ sayes to the Pharises, *Math. 23. Woe be to you which Tythe:* whether meanes he paying Tythes, or gathering Tythes.

Answ.

This word *Gnasbar, decimare;* To Tythe: sometimes it signifieth to gather Tythes, *Heb. 7.* and sometimes to pay Tythes, as here: for the Pharises thought it a worke of merite to pay Tythes, even of the smallest things which grew, but they passed over the weightier things of the Law: what sort of glorying had beene in this, to gather their Tythes?

Quest.

Answ.

o *Epist. rom. 1. 1. 1. 15*
p *Drusian prat.*

But were there any Pharises, but teaching Pharises?
° Yes, there was of both sorts, both teaching and not teaching; they were a Sect, of the which there was some Laicke Pharises (as we call them) therefore the learned

ned marke well, that they were not called *Porushim*, *docentes*, Teaching; but *Parushim*, *ἀσπασματο*, *separati*, *Separate*: a sect of people, who thought themselves separate by holinesse from others.

SECTION V.

Of their Scholasticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

They had special places appointed for the education of their youth.

The places where they taught, were cald *Gebaath hills*: so, *The hill of Phineas*, *Iosu. 24.* because the Colledge stood upon an hill; so *Iudges 7*, *Collis More*, i. e. *doctōris five docentis*, of the teacher: so, *1 Sam. 19*. *Collis Dei*, Gods hill. *2. Sam. 17. 18*. *Naioth*, pleasant places: *Targum expōnes it*, *domus doctrina*, The house of doctrine: So they had a place in Ierusalem, called *Mithne*, *2 King. 22. 14*. A Colledge: In this Colledge, they studied the repeating of the Law.

After the captivity, Colledges were appointed to receive strangers, and they were call *Labrothenu*, which is corruptly read, the Libertines, *Act. 6. 9*. for *Lubar*, signifies *an high place*, such as their Colledges stood upon.

* After the destruction of Ierusalem they had their Vniversity in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Christ, they writ the Hierosolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniversity, learning decayed by peece and peece there: but in Babylon, there were three famous Vniversities, *Neharda*, *Sora*, and *Pambeditha*; foure hundred and ninety yeares after Christ, the Babilonicke Talmud was written by them.

In these Schooles, the Lord gave a speciall token of his presence.

Iomas

Canon.

* *Exxtor. Tyberia.*

Canon.

Confir.

Jonas fled from the presence of the Lord, Iona 1.3. that is, from the Schoole of the Prophets.

Illust.

The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord, Gen. 4.16,* that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

Canon.

Confir.

They had sundry sortes of Teachers.

Where is the Scribe, where is the Disputer, and where is the wiseman? 1 Cor. 1.20.

The Apostle alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, * and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, † *Qui aluerit suum aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learns the wisdom of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisdom of the Greekes.

‡ They taught their Schollers two manner of waies, first by continuall speech of the Master, or els by Interrogations and Answers.

Illust.

When Christ taught his Disciples, he taught them on the Mountaine *Mat, 5.1.* by a continued speech, so when he taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat. 16. 16.* or when Christ asked them the peoples opinion of him: *Whom say the people that I am, Math. 16. 13.*

This forme of teaching, was either ἀποκρυσινῶς, for the refutation of errors: or κατασκευασινῶς, for establishing they

* Hieron. Epist. ad Gal.
latas. Physicum Guli
significari.
† Hircanus made this
decree.
‡ Drus. Exod. 26.

the truth. When hee refuted the opinion of the people, some holding him to be *Jeremie*, some *Iohn the Baptist*, and some one of the Prophets; this was κατ' ἀνασκήσιν, and by the confession of *Peter*. establishing the truth. this was κατὰ σκευασμὸν.

These teachers, *Ecclesiastes* 12. are called *Bagnale Asaphoth*, *Damini collectionum*; that is, *Who gathered many Disciples into one Schoole*: or who gathered matters into one booke, *Autores Pandectarum*, *The Authors of many subjects*.

When they taught their Schollers, they were sayd to give, *Prov. 9.* and the Latines following them, said; (*Sed tamen iste Deus qui sis da Tytyre*,) But O Tytyre, tell me what a God is this, da: id est; doce, Teach me: so the Disciples were said, *Accipere*, to take, when they learned of their Masters. *Prov. 4.* Accipe Disciplinam meam; id est, disce, Receive my instruction, that is, learne: So *Mar. 1. 22.*

They taught their Schollers according to their capacity and age.

At five yeares old, he is *Ben Mickra the Son of the Law*; they set him then to reade the Law: when he is ten yeares old, they set him *Le-mishna*, (that is) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva*, *filius precepti*, the sonne of the precept, then he receives the *Passover*, and is purified: when he is fifteene yeare old, they set him *Legemata*, which is the accomplishment of these decisions, which are not ended in *Mishna*, that part of the *Talmud*. They reade not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Genesis*, before they were thirty yeares of age: the one containing their *Physicks*; the other their *Metaphysicks*.

They had a great care, that young Masters should not be set to teach their youth.

Those who learne of young Masters, are like those who

Virg. Eclog.

Canon.

Illust.

u *Pirke abketh five constitutiones patrum, c. 5.*

Origen.

Canon.

Illust.

y *Pirke abketh.*

who

who eate Grapes before they be ripe, or like those who drinke new Wine : But those who learne of skilfull old Masters, are like those who eate ripe Grapes, or drinke old Wine.

PARAGR. VI.

Of their Masters, and their Title Rabbi.

Canon.

Illust.

THE Doctors of the lawes were content at the first with their bare names, *Abraham, Isaac, and Jacob.*

About the birth of our Lord, or not long before, they tooke the Title *Rabbi* : and not content with that, some of them got speciall Titles; one was called *Hagmolam, lux mundi, The light of the world.* *Rabbi Iuda*, his Title was, *Rabbonu Hakkodesh, doctōr noster Sanctus, our holy Master:* *Tzaddias* was called *Haggaon, illustris, Noble* : another was called *Abenezra, lapis auxilij, The stone of helpe.* Others were called *Pekachim, apertis, opened* : They reckoned the people but blind, *Rom. 2.* They were *Duces caecorum, Leaders of the blind.*

They were called Wise-men, *Mat. II. 19. Wisedome is iustified of her children* : Here he alludes to the Pharises, who were called Wise, and their Schollers were their Children: howsoever, they and their children reiected true wisdom, yet the children of wisdom would iustifie her. When they were about to teach, they say; *διδασκαλ δευτερεσι,* that is, *This day the wise-men will teach Traditions.*

Canon.

Confir.

Illust.

Drus. in prae.

When they tooke these glorious Titles upon them, they disdaind the people.

Ioh. 9. 49 These people who know not the Law.

They called them *Gnam Habaretz, populus terra, People of the earth* : they made no more reckoning of them, than of beasts; and they made a Canon, *Ne discipulus sapientis ducat filiam terra, Let not the Disciple of a wise man,*

man, marry a daughter of the earth : and, *It is all one to lye with such a one, as to lye with a beast.* They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestis populi terre conculcatio Pharisaeorum, The cloathes of the people of the earth, are the foote-stooke of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, *spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitive Church, then they tooke glorious Titles to them. They called one *Comestor, quod devoraveris scripturam, Eater, because he did eate up the Scripture.* Duns. Scotus, they called him, *Lumen veritatis, The light of verity.* Occam his Title, was *Venerabilis inceptor, quod novam formam Philosophandi inceptoris, Reverend beginner, because he had begun a new forme of Philosophie.* Thomas Aquinas, *Angelicus Doctor, A teacher like an Angell*: and as they disdained the people, counting them beasts, so did the popish Church: *If a beast touch the Mountaine, it shall be killed*: (that is) sayes Innocentius the third, *If Laickes meddle with the Scripture, they shall be killed.*

* In Proleg.

PARAGR. III.

Of the training up of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb. 3. 1. These are the Generations of Aaron and Moyse.* Why are they called generations of *Moyse*? Because *Moyse* taught them: afterward in the Christian Church, they were called Disciples.

When their Schollers were taught, in token of humility they sat at their Masters feet.

Acts 22. who was brought up at the feet of Gamaliel: so *Deut. 33. inserentur pedibus tuis*: (that is) *The Gentiles*

Eccl. 33. filius pro discipulo.

Canon.

Ilust.

shall be made thy Schollers: So Luk. 8. And they sat at the feet of Christ.

Illust.
a Cod. Inr. beracheth,
fol. 28. 2.

It was for this, that their Schoole was called *Ieshiba*, *Sessio*, *A sitting*: from *Iashab*, *sedere*, to sit: and they have a saying. *a Collocare filios vestros inter genua sapientum, & eorum verba bibite cum siti*: Place your children betwixt the feet of the wise, and drinke in their words with thirst. And againe, *Pulverizate in pulvere pedum eorum*: sit in the dust of their feet.

When they were sent out, they were said to stand before the Lord, 2 Reg. 6. 1. 2.

They spake honourably of those who were their Teachers, after they were dead; *Syracides 45. memoria eius in benedictionibus, & pax Dei super ipsum*; Let his memory be for a blessing and the peace of God upon him.

They ascended by degrees in learning.

Canon.
Illust.
b Scilicet El. irabaz.

b All the time that the Scholler sat at his Masters feet, he was called *Talmid Chakam*, *discipulus sapientis*, *The scholler of the wise*: and *Katon*, *minor*, *young*: and this time was called *Katon*, *minoris aetatis*, *in tutorie*; then he was onely called *Ben Bethir*, *The sonne of Bethir*. Secondly, hee was Graduate, his Master laying hands upon him, then hee was called *Bachur Chabhir*, *γρῆσις*, *Socius*, *A Companion* to the Doctour, now he was called *Iosua Ben Bethir*, *Iosua the sonne of Bethir*, his owne name is prepon'd; but he sat still upon the ground. Thirdly, imposition of hands was given him againe, and so he was master of Art: then hee was *Samuch*, *licentiasus*, *Licentiate*; or *Promotus*, *promoved*, and his *Promotor* was called *Somech*, *χρησθῆτης*, *imposer of his hands*: now he is called *Rabbi Iosua Ben Bethir*, master *Iosua* the sonne of *Bethir*.

And Zoriba Darbbanaw,
Amicus discipulus, Rab-
bini tui proximus. He
that is to be made Ma-
ster.

It is true, that Christ being but twelve yeares of age, sat amongst the Doctors for his rare gifts, Luk. 2. 46. but it was not permitted for others so to doe.

God instituted degrees in learning in the Levitical Law.

Law. From 20. to 25. they were *κατηχημένοι*, *Catechised*: from 25. to 30. they were as it were Batchelors: at 30. they were Masters of Art as it were; at 50. overseers of others.

So in the Christian Church, they had their degrees in the schooles. First, they were *λύται* *solutores*, *Resolvers of doubts*: Secondly, they were *πρόλυται*, *Prosolutores*, *Resolvers of hard Questions*: Thirdly, *αρχήλυται*, *deciders of Controversies*.

There was great modesty in the Schoollers at those times.

They called onely themselves *Talmid chakam*, *discipulus sapientum*, *Disciples of the wise*, and their greatest title was *Talmid tora discipulus legis*, *a Scholler of the law*; The Greeks followed their modesty. At the first, those who went to *Athens* to study the first yeare, they were called *σοφοί*, *wise*. The second yeare, *Βοηήλοισι*, *lovers of wisdom*. The third yeare, they were called *ῥητορες*, *Rhetoricians*. The fourth yeare, they were called *ἰδοῦται*, *fooles*, the more they knew, the lesse they thought of themselves it is but the shadow of knowledge which puffs up the wise of this world.

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach.

They wondred to see *Saul* prophetic upon a suddaine,

1 Sam. 10. 11.

Psal. 84. 8. De virtute in virtutem, from vertue to vertue: Targum paraphrases it, *Mibbeth Midrascha, Lebeth Midrascha*, that is *a schola in scholam*, *from degree to degree*. Paul will not have *νεοφύτους*, young plants to be teachers, and *Naxianzen* finds fault, *Cum ante annum docent senes, when they teach old men before they have haire on their cheeks*.^d It is noted of the whelpes of the *Lyonesse*, that those who have sharpest pawes, they so prick the matrix of the mother, and make haste to be borne, that they ne-

Canon.

Illust.

c Plutarch.

Canon.

Confir.

Illust.

Illust.

d Actianus lib. 10. c. 6.

vercome to their full strength, but are weake all their dayes; whereas those who have not so sharpe pawes, stay till their ordinary time come, and gets full strength. So these Schollers, who through conceite of knowledge, hasten to be out, pricking the matrix in which they are bred, come never to such maturity as others doe, who stayes their ordinary course. When the yong Birds begin to flap with their wings, their feathers not being strong enough, they are said; *πτερυγίζειν*, *irritum facere conatum*, To make their enterprife folly: they will be *ταυσιπέρη*, that is, To have their wings ready to flie before they be fledge: and they will seeme to match the Eagle himselte: so leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leave their mother the Vniversitry too soone, they become a prey to Iesuites and Heretiques, their wings being too weake.

SECTION VI.

Of their meere Politicke customes.

PARAGR. I.

First of their civill times.

Canon.

Confir.

Illust.

Canon.

Conf.

Illust.

THE day at the first, was called a naturall day, beginning at the sunne-setting, containing 24. houres. In the which day I smote Egypt, Numb. 8. 17. Yet in Exodus it is expressly said, That they were killed in the night, Exod. 11. 4.

This day was called *Gnerebb boker*, *Vespera mane* in Daniel, the Greekes called it *ὁ πρῶτος καὶ πρῶτος ἡμέρας*: morning and evening, night and day.

The artificiall day was from the Sunne rising to the Sunne setting.

Why sit ye here all the day long from morning till night? Exo. 8. 14. so in Ioh. 11. 9. Are there not twelve houres in the day? that is, from the Sunne rising to the Sunne setting.

This was called by the Greekes *πρῶτος καὶ ἡμέρας*: morning

morning and evening, day and night.

The day naturall was divided into foure quadrants or parts; or *misnajoeth, watches*. The first from the Sunne setting till midnight: the second from midnight, to the Sunne rising; the third from the Sunne rising till the midst of the day: when the Sunne is said to be in his strength: the fourth to the Sunne setting.

The artificiall day was divided into foure parts.

The first from the twi-light till the third houre: the second to the sixth houre: the third to the ninth houre: and the fourth till night.

The Hebrews divided their night into three watches, and every watch had foure houres. The first from the beginning of the night till the fourth houre, this was called *caput Vigilium*, the beginning of the watch, *Lam. 2. 19.* the second *media Vigilia*, the middle watch, *Judg. 7. 19.* the third, *Vigilia matutina*, the morning watch, *Exod. 14. 14.*

The Romans divided the night into foure watches, and every watch had three houres. This division of the day (by the Iewes) lasted until the captivity, where they learned the division of the day into houres, *Mat. 14. 24.*

* *Nabopolassar*, understanding of *Ezechias* recovery, and how the Sunne went backe in his Diall so many degrees, began to devide the day into houres.

The houres in this Diall, are called un-equall houres; not in this respect, that some houres in one day are longer or shorter than others are: but comparing of one day with another, the houres are longer or shorter, according as the Sunne ascends and descends from the Equinoctiall to the Tropickes.

This in-equality of the houres, and lengthening or shortning of the day, was knowne by the signes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having past the Equinoctiall

M 3

line

Canon.
Illustr.

Canon.
Illustr.

Canon.
Confir.

Scal. de emend. temp.

The patterne of Ahaz Diall, shewing 12. inequall houres every day.

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gne-kalah*; and the Greekes, *χρόνικαι*, *Temporariae*; and the Latines *Hora Planetaria*, *Planetarie* houres.

Ahaz Diall was not distinguished by fixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, whereof there was 24. in one day.

Septentrio.

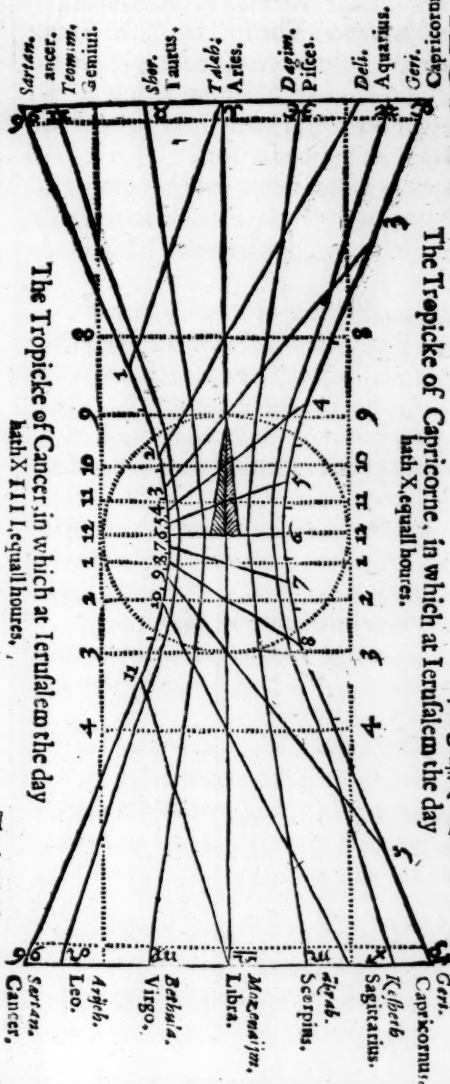
The Tropicke of Cancer in which at Ierusalem the day hath XIIII. equal houres,

The Tropicke of Capricorne, in which at Ierusalem the day hath X. equal houres.

Meridies.

The Equinoctiall houres by the Hebrewes, were called *Shagna lesbara*, and by the Greekes *ισομετρικαι*.

This Diall is in the elevation of the 32. degrees, In *solo axis mundi*, In the polar ground. For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.



line; this in-equality of houres, with us here in Scotland would be very great: for our longest day on the South part hath 18. Equinoctiall houres; and our shortest day but sixe Equinoctiall houres; so that if the in-equall houres were set on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. & in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longest, it hath fouretee equall houres, and when it was shortest ten houres: Hence it is that there is but small odds in their in-equall houres.

These degrees upon *Ahaz* Diall, were halfe houres.

The Prophet gives him his choice, whether *Hee will haue the Sunne to go ten degrees backward, or ten degrees forward*, 2 King. 20. 9. This cannot be meant of full houres, for the Sunne doth not shine twenty full houres upon no Diall unlesse the Diall were under the Pole. When the miracle was wrought, the Sunne was at the fift full houre. The Sunne is brought backe ten degrees, that is, five whole houres, then it comes forward againe ten degrees; five full houres; then it goes forward two degrees to the sixt houre, that makes fixtee houres, then sixe houres to the Sunne set: so that this day was twenty two houres prolonged.

This miracle seemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, because when it is past the Equinoxe towards *Cancer*, it shewes not twenty-foure full degrees upon that Tropicke; for it gives no shaddow on it till the third houre, and none after the ninth; therefore the King could not chuse to have it goe back or forward tenne degrees upon it.

An houre is either a simple houre, or compound.

A compound, is the fourth part of a natural day, which hath

Canon.

Confir.

Iun. in Esaiam.

Canon.

Illustr.

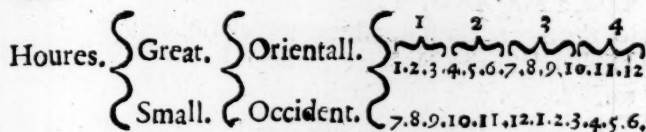
hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant, is from the Sunne rising to the third houre, and it is called the first houre.

The third quadrant, from the sixth to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled. *Marke* 15. 28. And it was about the third houre when he was crucified. *Luke*. 23. 44. And it was about the sixth houre when he was crucified: that is when the third houre was ended, and the sixth houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.



PARAGR. II.

Of their Moneths.

THEIR moneths consisted of full thirty dayes at the first.

Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sunne, and their moneths were full thirty dayes, as may be gathered out of *Gen.* 8. 4, 4, 6, 13, 14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second month, till the seventh day of the seventh month, are reckoned by the

Scrip.

Canon.

Illeust.

Scal. emend. 1. 1.

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh fixe moneths. So after they came out of *Egypt*, their months were also thirty dayes, *Nam. 11. 19* *Ye shall not eat one day, neither five dayes, neither tenne dayes, but even a whole month*: where we may see that he goeth by gradation, from one, five, tenne, and so to twenty, and thirty.

To expresse that the moneth had thirty dayes, *Cleobolus* propounded this riddle, of a father that had twelve sonnes, and every sonne had thirty children.

Ἐἷς ὁ πατήρ, πάντες δὲ δύν' ἄνα, ἧς δὲ ἕνα
Παῖδες δὲ τεῖν' ἅπαντα διὰ δύν' αἶδος ἔχουσιν:
Αἰὶν' ἁεὺχα ἔσσιν ἰδεῖν, αἱ δὲ αὐτὲ μάλιστα,
Ἀθάνατοι δὲ δύσιν ἀπορ' ἰνέσιν ἐπείσσει,

That is.

*One Father hath twelve sonnes; and every brother
His thirty children hath, not one like t' other,
They partly blacke, and partly white, are they:
Still deathlesse, and yet dying every day.*

PARAGR. III.

Of the reckoning of their Yeare.

They reckoned their yeare by the Sunne in their civil affaires.

^e This yeare was divided in foure *tekuphes* or quarters. First, *Nisan*. 2. *Elul*. 3. *Tiḡri*. 4. *Schebath*.

^h None of these properly was called *tekuph* except *tiḡri*, therefore it was called *exitus anni vel revolutio anni*, the end or returning of the yeare. As *Exod. 21*. *Ye shall keepe the feast of Tabernacles in the end of the yeare*. *Nisan* was called *conversio anni*. *1 King. 20. 26*. *When Kings goe forth to battell in the beginning of the yeare*.

First, from *Nisan*, they reckoned their feasts, and the reigne

Iust.

Theodorus Gaza.

Canon.

g Scal. omend temp.

h Buxi. de Syng. Ind.

raigne of their Kings : for if the King had beene Crowned, but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne : So his first yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned the age of their young beasts, out of which they were to pay tythe to the Lord, none of their beasts were tythed before *Elul* :

Thirdly, from *Tizri* (answering to our *September*) they reckoned the seventh yeare of the resting of the land, and their Iubilics; and from this time they reckoned how long their trees were circumcised or uncircumcised; if a tree had beene planted in the moneth of *June*, or in the end of *August*, it was reckoned for a full yeare : and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares : if it had but one month more, it was three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *January*) they reckoned all their trees which payed fruit : the trees which began to flourish then, of these onely they payed tythe, but those which were ripe before that moneth, they payed not tythe of them; as of the Citron and Date, but these which began to blossome then, or was soone after ripe, they payed tythe of them.

SECTION VII.

Of Civill Persons.

PARAGR. I.

Of the honour which they gave to their Kings.

Canons

They had their Kings in great reverence, and did sundry things in token of homage and obedience unto them.

First,

First, they anoynted their king, *Iudg. 9. 18. I honour God, and men*, said the Olive Tree : how honoured it God? in anoynting his Kings, who were his anoynted. *That they might anoynt Abimelech King, Iudg. 9. 6. Abimelech* was made their King, yet he was not anoynted : but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay 45. 1. The Lord said to his anoynted Cyrus*. Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach. 4. These are the two Olive trees standing before the Lord of the whole earth. Targum* ^k expounds it of *Iosua & Zerobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of ^l *Bekamus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred upon his head : then hee was anoynted after the forme of a crowne betwixt his eye-browes : thirdly, the rest of the oyle was powred upon his head againe : but they onely powred it on the Priests head. The Prophets annoynted him, *1 King. 19. 17. And Salomon* was anoynted by *Sadock* in the presence of *Nathan*.

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul, David* : except when there fell a great strife, as *Salomon* for *Adonijah*, *Ioa* for *Athalia*, *Ioachas* for his eldest brother *Ioakim*.

The Kings of Iuda were annoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome : but *Saul* and *Iebu* were anoynted onely *lentiscula*,

Canon.
Confir.

k Targ. enkel.

l Bekan.

lentiscula,

ricula, with a cruse of oyle; to signifie the short indurance of their kingdome.

There was *oleum unctionis*, & *oleum opobalsami*, the oyle of anoynting, and the oyle of sweete balme; the posterity of David were anoynted *oleo unctionis*, but others, *opobalsamo*.

He who anoynted the King, gave him a kisse of homage. 1 *Sam. 10. 1. Then Samuel tooke a viall of oyle, and poured it upon his head and kissed him.* So, *Kisse the Sonne*, *Psal. 2.* In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea 13. 2.* gave this kisse of homage to their idols which was due to Christ; and *Iob 31.* purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters because they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

When the King was created they sent gifts to him. 1. *Sam. 10. 27. The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

All sorts of persons did homage to him. ^m It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2. *Sam. 7. 18. David sat before the Lord. Then the King sat in the gate of Benjamin,* but the high Priest stood. And the Hebrewes say, ⁿ that the Priest both judged and was judged. 2. that he bore witnesse, and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *A discalceabant eum pro uxore*, that is, if

Canon.

Confir.

Illust.

* *De osculationem pro*

veneratione ponunt

Hebra.

The Hebrewes put kissing for worshipping.

Canon.

^m *Petrus Canasus de*
repub. Iudaeorum.

ⁿ *Talm. masceab.*

if he had married contrary to the Law, they pulled off his shooes from his feet, and he was called *discalceatus* in Israel, according to the Law, *Ruth. 3.* But they say of the King, that he neither bore witness, nor witness was borne against him. 2. he neither iudged in *Synedrion*, nor was judged. 3. when he was in the Temple he pulled not off his shooes, neither whomsoever he married, might they pull off his shooe for that.

In all things the King was above the Priest, therefore *David* calls himselfe, *1 King. 1. 33. The Lord of Sadoch the high Priest.*

David the King wore some ornaments belonging to the Priests, *1 Sam. 30. Applicavit amiculum ei David, to David,* that is, he put it upon *David* (not that the Priest put it upon himselfe, *Davidis causa, for Davids cause,* as *Iunius* translates it) for his kingdom was *regnum Sacerdotale, a Priestly kingdom,* and he wore it because he was a perpetuall type of Christ: he might be called a Priest as *Moses, Psal. 90. 6. Moses inter Sacerdotes, Moses amongst the Priests.*

They were subject and obedient unto him. *Pro. 24. 21. Feare God and honour the King, and have nothing to doe with Shonim, rebels:* Those who varied from the commands of God and the King were called *Shonim*; hence come *basbonim*, who taught that no King should be acknowledged upon the earth but onely God: such were the degenerate *Essæans*, who thought it impiety to be subject to any man. *Indas Galileus*, who perished in the conspiracie, was the chiefe of these; they were called, *Virga rebellantium: the rodde of rebellion.*

They acknowledged their subjection to their Kings, by admitting his image or name upon their coynes,

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with so many lambes:* but *Stephen, Acts 7. sayes, with so many peeces*

Canon.

Confr.

Illust.

o Ecclesiastica historia, Lib. 8. c. 11.

Canon.

1
Gen. 33. 19.

Scal. in Parr.

peeces of silver: that is, with so many peeces of silver which had the print of a lambe upon them.

In the first ages they gave themselves to pastorage. Therefore 1. they called the signes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name *Buc* before it, as *Bucynos* a great figge: *bucephalus*, *Bucris*; 3. they put the figure of the beast upon their money, therefore it was called *pecunia a pecude*.

p Bez.

But when Kings reign'd over them, they carried their name or image in their coyne. ¶ the sickle had upon the one side *Aarons* rod and upon the other side the pot with *Manna*: and about it the inscription upon the one side (*holy Ierusalem*) and upon the other (*the sickle of Israel*) and above *mem shim, rex Salomon*, King *Salomon* in token of their subiection to him.

When they were under the Persian Kings, they had the image of the Princes upon their coyne; this money was called *αδραχμ*, *Esdra* 8. 27, and *1 Chron* 29, from *Darius Hystaspis* who reign'd the: taking away *aleph* (which the Chaldeans prepose to names) it sounds almost *Darius*. In the dayes of the Romans, they had the image of *Cesar* upon their coyne: whose image hath it? *Casars*, *Mat.* 22. 21.

In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army and laboured to restore the Common-weale to the Jewes againe, for that cause they called him *Ben cokiba*, *filium stella*, and he applyed to himselfe the words of *Balaams* prophecy, *processit stella ex Iacob*, there shall arise a Starre out of *Iacob*, *Num.* 24. 17. The rebels in token of their subiection to him called their coyne by his name *megnoth Cosbejath, oboli Cosbitti, Cosbies farthens*; but when they saw themselves deceived, they called him *Ben coszeca filium mendacij. the sonne of a lye*.

The Christians afterward put not upon their money, the image of their Kings; but sometimes the Crosse; coloured

loured over with redde Lead, to signifie the blood of Christ, and a crowne upon the toppe of it, to signifie his triumph.

Afterwards * they added the myserie of the Trinitie. 1. a Cloud, and a voyce comming out of it: *Matth. 3. 17. This is my wellbeloved, &c.* 2. a Lambe, and a Dove. 3. the myserie of Baptisme was expresse upon it.

* Scaliger. *upse.*

Sometimes the Iewes in token of subjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ierusalem, and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priests, that he would set up his image in the Temple; which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that hee entred into Ierusalem: this was called *mim jan sesarat*, *numeratio contractuum*, the number of contracts. When *Alexander* was dead, *Seleucus* succeeding to him, they called it *ara Seleucidarum Alexandri*.^q The second thing which hee offered to him was this, that all the Priests sons that yeare should be called *Alexanders*, which accordingly came to passe. 2. The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

q Rabbi. *Enda Baroclinus.*

r *Maymonis.*

In token of their subjection to their Kings, they payed custome and tribute to him, *Esdras 4. 14.* it is called *tributum transeuntium*, the tribute of passing by, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitationis*, because they payed it, *virisim*, head by head. Hence among us come these duties called *kane*s, *kane* in the Irish tongue is called the head.

SECTION

SECTION VIII.

Of Civill places.

PARA. I.

Of their Iudicatories and Judges.

Canon.

Illustr.

THere were three civill Iudicatories amongst the Iewes.

The first was the great *Synedrion*, *Judgement seate*, and they were called *soudes*, *sitters in judgement*. Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*; so it was called *beth din*, *domus Iudicij*, *the house of Judgement*; and the Senate it selfe was called *beth din*, *metonymice*.

PARAGR. I. Diatriba 1.

Of the number which sate in this first Iudicatorie.

Rotundatio numeri,

THere were 72. who sate in this judgement, fixe for every tribe; but for making round the number they were called 70. So *Luke 10.1.* in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri*.

PARAGR. I. Diatriba 2.

The persons who sate in this Iudicatorie.

Canon.

Illustr.

Drusen Talm.

IN this Iudicatorie, there sate Ecclesiastick and Civill Iudges.

The first was *Nashi* or *Rosch Hajeschiba*, *Caput curia*, *the head of the Court*: there was another next unto him, who was called (*Abb beth din*) *pater domus judicij*, *the father of the house of judgement*. He was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

For

For the Ecclesiasticall matters sate, *Cohen baggadol*, the high Priest: and *Sagan* the second high Priest, *Ier. 52. 2 King. 23.*

PARAG. I. *Diatriba 3.*

Of the manner of their election.

THere were some Ceremonies used in their Election

At the first they were chosen by laying on of hands upon them, called *semucha*, by the Greekes *χεροθεσια*, imposition. So *Moyse* and *Iosuah* layd hands upon the 70. Elders, and then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the masters of the great *Synedrion*. Lastly, this imposition of hands, went out of use amongst them. And there was a verse onely repeated, as *Maimonie* testifies, when they were admitted, which was this; *Ecce manus tibi imposita est, daturque potestas tibi exercendi etiam criminalia.* Behold, hands are laid upon thee, and power is given to thee to exercise criminal things.

Canon

Ilus.

PARAGR. I. *Diatriba 4.*

The properties required in them.

God required sundry properties in them, who should sit in this Iudicatory.

Five of them are set downe, *Exod. 18.* and the rest, *Deut.*

1. 13.

The Iewes adde, that there were two moe requisite: 1. that they should be skillfull in the 70. languages, that so they might speake to any stranger, not by an Interpreter, but who had that gift? not *Moyse* himselfe. The second, that they should be skillfull in Magicke, that so

N

they

Canon.

Conf.

Talm. p. b. b. 45. 3.

they might be the more able to try the Magicians, but this were impious.

Canon.

Illust.

There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 Sam. 12. 5. Rabbi Salomon testifies; *Quod filia vocis exibat & dixit (vayomer in numero singulari) Scilicet Deus: dicebatque testis; Vos te sificamini de eo quod est in aperto, ego de eo quod est in occulto. That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of that which is open, but I testifie of that which is hid. This he did, to let them see, that God sat amongst the midst of the Gods. Psal. 82.*

They sat in Ierusalem, in *atrio templi*, in the entry of the Temple, it was called *gazith*, a paved place.

PARAGR. I. *Diatriba 5.*

Of the matters which they iudged.

THIS Iudicatory iudged matters of greatest weight. *O Ierusalem, Ierusalem, which killest the Prophets: So a Prophet must not die out of Ierusalem.*

He alludes here to this great Iudicatory; for a false Prophet was onely iudged at Ierusalem. By the great *Synedrion*, they iudged the Prophets, if they had beene false Prophets.

They iudged in this Iudicatory, *Zeken munara senem rebellem*, a rebellious old man: such a one was *Anan*, *senex apostata*, an old Apostate, who strengthened the Sadduces. Those who having heard the conclusions of the *synedrion*, and would yet notwithstanding continue obstinate and draw away others, were condemned by this Iudicatory.

They iudged upon a tribe, if it made defection, and when to make warre, and when not,

The way how the *synedrion* tryed the false Prophets, (say the Iewes) was this. If he had threatned a iudgement

to

Canon.

Confr.

Mat 23. 37.

Illust.

1.

2

u Talm. Ieruf.

3

Deut 29. 18.

to come, although it came not: yet he was not a false Prophet for that: for God (say they) is gracious, as he was to the *Ninivites*, & *Ezekias*. But if he promised a good thing and it came not to passe, then hee was a lyer, For every good thing which God promised he performeth: so *Ieremie* tried *Ananias*, to be a false prophet, because he promised a good thing to *Zedekiah*, and it came not to passe.

Ier. 28. 13.

PARAGR. II.

Of the second Indicatory.

THE second Indicatory consisted of 23. persons, and they iudged of common criminal causes: they were called *Dine naphsoth*, *Iudices animarum*: because they iudged of life also.

Canon.

The most hold that Christ, *Math. 5.* alludes to these three Indicatories, which were amongst the Jewes: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who killeth a man is guilty of iudgement*. In their least Indicatory, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, *ἐνοχος ἐστὶ τῇ κριαῖ*, is worthy of iudgement: So *πῶς ὡς ἐστὶν*, of the councill: but afterward in the accusative, *ἐνοχος ἐστὶν εἰς τὴν γέενναν*, is worthy of hell fire; therefore it is more probable which *Caninius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carcases cast out there, and Christ alludes to that fire.

PARAGR. II. *Diatriba I.**The place where they sate.*

THEY sate in the gates of the City.

Math. 16. 18. The gates of hell shall not prevaile against

Canon.
Illustr.

Amos 5.15.

gainst you. The gates were the places, where both their strength was, and their councill sate: Christs meaning is then, that neither the craft of the Devil, nor his strength shall prevaile against his Church.

PARAGR. II I.

Of the third Indicatory.

Canon.

Illustr.

y See the Chaldie Paraphrast upon Genesis, Gen. 2.

THe third Indicatory consisted of three at the least. The Iewes say. *Quod Deus Sanctus & domus Indicij eius fecerunt hominem, that is, that God and iustice have made man. Duo qui iudicant eorum non est iudicium, When two iudge they have no iudgement. Per domum indicij eius,* they meane the Trinity of persons, alluding to this Indicatory which consisted of three.

In every village where there were but 120. persons, this Indicatory sate.

They Iudged of inferiour things, as of whipping, and of goods, and therefore they were called *Dine mammoth iudices pecuniarum.*

PARAGRAPHE III:

Of the time when they iudged.

Canon.

Confer.

They iudged in most fit times, from the morning till the sixt houre.

Jeremie 21. 12. Iudge ye iudgement in the morning. Salomon pronounces a curse upon the land whose King is a child, and whose Princes eate in the morning, Eccles. 10. as if hee should say, when they should be iudging the people. It was great iniquity then to condemne our Lord in the night.

Canon.

Illustr.

When they pronounced sentence of condemnation they fasted.

When *Naboth* was to be stoned to death, they proclaimed a fast; they say, to loose or save an Israelite, is as much

much as to preserve or destroy the frame of the world.

In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation.

• Ther came foure causes before *Moyse*, in two of them he made haste, in two of them he made delay. The first was of those who were uncleane, that they might not eate the Pasleover: the second was touching the daughters of *Zelophkad*; in these two causes hee made haste: but when the cause of the blasphemers came before him, *Levit. 24.* and of him who gathered the sticks upon the Sabbath, in these two he said (*non audiui, I heard it not*) to teach the Masters of the *synedrion*, to expect what they were to heare of the Lord, before they gave sentence in weighty causes.

When they iudged they sate.

Exod. 18. 14. Why sit ye all the day longe? So *2 Sam. 7. 18.* So *Psal. 2.* He who sits in the heaven laughs them to scorne, that is, *who iudges.*

The parties stood before the iudges, *Esay. 50. 3.* Let us stand together, that is, *pleade together.*

The accuser stood at the right hand of him, who was accused.

Psal. 109. Set an adversary, who may stand at his right hand, to wit, to accuse. *Zach. 3. 1.* Sathan stood at the right hand of *Iosuah*, to wit, to accuse.

The deposition of the witnesses must be cleare and evident.

• They deponed after this sort. 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what seaventh yeare of the Iubilie.

The party accused spake for himselte, he had not an Advocate to speake for him.

Psal. 109. 7. When he shall come to pleade, let him goe forth

N 3

con

Canon.

1st
2 Targ. Iona' b. in Num.
9. 8.

Canon.
Conf.

Canon.

Confir.

Canon.

Illust.
a Targ. Lib. Joseph. etim.
id est, Iudicum.

Canon.

Conf.

A comfort,

condemned. And let his supplications be turned into condemnation. Whatsoever he spake for himselfe, or besought the judges in his favour, it was all turned against him.

Our comfort at the last day, shall be this: that Sathan the accuser shall not stand at the right hand to accuse us: and that we shall have Iesus the iust as our Advocate to speake for us. 1 Ioh. 2. 1. 2.

b. Moses Gerundenfis.

^b There sate two scribes, one at the right hand of the Iudges, who wrote the sentence of absolution: another at their left hand, who wrote the sentence of condemnation.

Christ alludes to this forme, when hee sayes, *Hee shall set the sheepe at his right hand, and at the left hand, the goats.*

After examination, they gave out sentence, the cheife Iudge said, *Thou N. art Tzaddick, iust, but thou R. art Rashang, ὑπόδικος, guilty.* Numb. 35. 30. wicked to die, that is, guilty. So. *Psal. 109. 7.* such a one was called *Ben dina, filius iudicij*, the sonne of Iudgement. (ἐκρινεταῖς iudicare, to iudge: was of him who was iudged, and not of him who iudged, *actiuum, pro passivo.* So, *Prov. 25. 6. Phil. 1. 23.*) *That thou may be pure when thou iudgest*, that is, when thou stands as it were to be Iudged, which the Apostle translates thus, *that thou may overcome when thou iudgest.* Why? because those onely who were pure overcame in iudgement.

c Cicero.

He who was absolved, was said to stand in the counsell, but the condemned, was said to fall. *Psal. 1. The wicked shall not stand in iudgement.* Targum, *they shall not be iustified.* The Latines following this phrase, say, *Stetimus in senatu*, that is, *we prevailed in the Senate.*

Canon,

The Greekes used other formes in absolution and condemnation.

Iust.

They gave to those who were absolved a white stone, ἡ σωζουσα λίθος, *servans calculus, the saving stone*, the other was called ἀναιγουσα λίθος, *the condemning or blacke stone.*

John

John Revel. 2. 12. alludes to this forme, to him who overcommeth, I will give a white stone. ^d The Athenians used to condemne to banishment, the guilty by an Oyster-shell, that was called *ὀστρεοποις*, and sometimes by an Olive leaf, and that was called *πτελισμός*. Two things belong to the Iudge, iustice, and judgement; when these two are ioyned together, *iustice* signifies the punishing of the wicked, and by *iudgment* the absolving of the righteous, *Gen. 18. To doe iustice and iudgement.*

d Scal. prolog. in Ensch.

PARAGR. V.

Of their foure capitall punishments, which they call deathes.

C. 10

THere were foure capital punishments usual amongst them, Stoning, Strangling, Burning, and Beheading.

Those who denied the foundation or the Articles of the faith, called *gnickare emuna*, *fundamentum fidei*; *cuphaz bagnickar*, *negans fundamentum*, denying the foundation, those were stoned to death: such were the idolater, and the blasphemor. *Levit. 24. 14.*

The Pharises say, *John 8. 5.* that *Moyse* commanded the adulterer and the adulteresse to be stoned to death: but it is not expressely commanded in *Moyse* Law, that they should be stoned; but onely that they should die the death.

The manner of stoning them was, *Deut. 17. 7. The hands of the witnesse shall be first upon him.* They went up on an high place, and the malefactours hands being tyed, one of the witnesses strooke him behind upon the loynes: If he died not with that blow, they tooke a stone as great as men could lift and cast upon him. If he dyed not then, all Israel cast stones at him.

Where ever this phrase is found in the Scripture (say the Iewes) *his blood be upon him*, it is to be understood

Illust
77D

e Targ. Jonath. in Levit.

גנח

of stoning, but where ever this phrase is found (*let him die the death*) and the punishment not set downe in particular, it is to be understood of strangling.

Their second sort of death, was strangling, *Chanack*, *suffocare*, *to choake*. It was done by wresting of a cloath about the malefactors necke, one pulling this way and another that way.

Those who were strangled for greater ignominy, hung upon the tree till night, and before the Sunne set, they were buried. *Deut. 21. 22.* this was called *Gnets tabalijah*, *lignum suspendij*, *the hanging tree*.

The Romanes afterward changed this strangling into crucifying, and it was called *Zekaph*, *crucifigere*, *to crucifie*, and the crosse was called *Zekiph*, *crux*, *a Crosse*, and *Gnetz*, *arbor*, *atrec*, and *ξύλον διδυμον*, *lignum geminum*, *a double tree*.

Vpon the crosse, the malefactor was first hung up, and then killed, *Acts 10. 39.* but those who were strangled, were first killed, and then hung up.

f Scat. Enseba.

This crosse had foure things in it. 1. *Arreclarium*, *the mayne tree*. 1. *ὑπαπόδιον*, *scabellum*, *the tree which their feete was nailed to*. 3. *Lignum transversum*, *a crosse tree*, whereunto their armes were fastned with cordes, and their hands nailed. 4. *Vertex*, *the title*, *the place above his head where the inscription was put*. It had not a fift part (as some doe thinke) called *πῆγμα*, whereupon they did ride (as it were) neither were they called *crucifali*, *so leap upon the crosse*, or, *ascendens in crucem*, *to goe up to the crosse*, because they went up to this *πῆγμα*: but because they ascended upon *ὑπαπόδιον*, *the place where their feete stood*. *Constantine* the Great, abolished first this kinde of death, for honour of Christ who suffered on the crosse.

Doffr.

Here the great providence of God is to be marked, although the Romans changed the forme of the death, yet

yet they changed not the tree, because our Lord behoo-
ved to be made a curse for us, hanging upon a tree.

The consequents of sinne, are shame, paine, and the
curse: Christ suffered all these upon the crosse; paine,
for they racked and dis-joynted him, *Psalm. 22. 14.* shame,
he suffered (being naked) betwixt two theeves. 3. the
curse, because he hung upon the tree.

Because they were usually crucified upon the crosse,
the Apostle, *Galat. 6. 14.* sayes, *the world is crucified to me;*
that is, the glory of the world which deceived the false
Apostles, is nailed (as it were) to the crosse, and dead in
my judgement: that I account nothing of it.

He who was condemned to this kinde of death, car-
ried the crosse upon his necke, to the place of execution,
from the judgement Hall. It was laid upon Christ, and
he not able to beare it, therefore they compelled Simon
of Cyrene to helpe him. He who bore this tree also,
was called *Furcifer, quia ferebat furcam*, because he carri-
ed a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree
to the place of execution, that the phrase in the Gospell
is borrowed, *Take up your crosse and follow me, Mat. 16. 24.*

It was the custome of the Jewes, when they carried
one to execution, there went one before, speaking these
words: *This man goes forth to be put to this kinde of death,*
for such and such a crime, done in such a place, in such a time,
before such witnesses. If any man have any thing to say for
his defence, let him come and speake now. But the Romanes
changed this forme, and put the cause of his condemna-
tion in a superscription above his head, as in Christs
crosse.

The superscription was in Hebrew, Greeke, and La-
tine: for it was the custome of the Romane Emperours
when they subdued a people, to send their Edicts to
them, in their owne language, and then in Latine. So

Deut. 21. 23.

Doctr.

g. Can. fab. cont. Bara.

Pilate

שרפ

Pilate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

The third sort of punishment, was called *Sarapha*, burning, *Levit. 21.9.*

Afterward they used another sort of burning, which they called *Combustio animæ*, *The burning of the soule*, *Levis 19. 19. igne comburetur. Let him be burnt with fire. Jonathan the Chaldy paraphrast paraphases it thus; Hec shall be burnt, pouring in hotte Lead at his mouth.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu*, *Combusti sunt in animabus suis, they were burnt in their soules.* They say there was no burning in their bodyes: here wee see upon what ridiculous ground they institute this punishment.

גדף

Their fourth sort, was *Beheading*.

In all these sorts of punishments, when the malefactor was buried, if he had beene strangled, the cloath which strangled him, was buried with him: so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning, *Math. 18. 6. It were better that a Mil-stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis*, a light stone turned about with a mans hand: the second was *Mola asinaria*, a heavy stone turned about by an Asse. This they hung about his necke who was to be drowned, to make him sink the sooner.

He causes the wheele to goe over the wicked, Prov. 20. 26. Some hold, that *Salomon* alludes hereto to a forme of punishment used among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele: but *Salomons* meaning is;

As

As the wheele turnes over, iust in the same place: So, as the wicked hath done, shall be done to them.

PARAGR. V. Diatriba I.

Of the manner of putting malefactors to death.

THe place of execution was publique.

Bring him out, that all the people may see and stand in feare.

It was iniquity then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called *δικος*, the place of justice.

This place of execution, was called *Golgotha*, the place of dead mens skulls: because the dead sculles were rolled up there, which before was called mount *Gareb*. The hill of skulls, because the lepers and diseased, were put out there: afterwards for detestation it was made the place of execution.

The gate by which they were carryed to the place of execution, was called *porta vetus*, vel *porta iudicij*, the old gate, or the gate of iudgement, they went out of it, who were condemned: the Apostle, *Heb. 13.* hath relation to this, *Let us follow him without the gate.*

They were miserable comforters to those whom they executed.

At the first they used to give them wine, when they were in the place of execution; *Give wine to him who is of a sadde heart*: but afterwards they used to give him *Vinegar mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they used, either to hasten their death, or to mitigate their paine. They had no proper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, there-

Canon.

Conf.

Illust.

Arias Montanus.
In the description of
Ierusalem.

Canon.

Illust.

*lc. Elisanus, q. de anis
malibus c. 4. I. Manusub.
cont. Baro.*

therefore he was called *maſſator*, Gen. 37. 39. Sometimes the Iudge, as *Samuel* killed *Hagag*, 1 Sam. 15. 33. and ſometimes one of the guard, as he ſent *Spiculatorem* one of his pike-men to behead *Iohn*, Mark. 6. 27. improperly tranſlated a Hang-man.

PARAGR. VI. *Diatriba 1.*
Of their punishments not Capitall.

Canon

THEIR punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illuſt.

Three things are neceſſary for the health of mans bodie, 1. motion. 2. *quies* or reſt. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to reſt; and mutilation, is contrary to integrity of body.

Canon.

They had two ſorts of priſoners, free priſoners, and more ſtraitly kept in priſon.

Illuſt.

Eſay. 54. 22.

Their free priſoners they ſuffered to goe out all the day long fettered, to worke, but cauſed them to come to the priſon at night; And they ſhall be gathered as the captives to the priſon: the morrow they were brought againe to their worke. So the Romane priſoners were ſuffered to goe abroad all the day, therefore *Paul* ſayes; He ſought me out diligently, 2 Tim. 1. 18. if he had beene kept ſtill in the priſon, he might haue found him out eaſily, but he was ſuffered to goe abroad all the day. The malefactor was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, *Eadem catena tam remm quam militem tenet*, One chaine holds both the guiltie and the ſouldier.

m Druf pra.

These freeſt ſort of priſoners, which we call *warders*, were warded within the City of Refuge: the Greekes called this priſon *ἀσφαλον φυλάκην*, a priſon without fetters: and the Latines called theſe priſoners *comperendinati*, ſuſpended, becauſe they were neither yet abſolved, nor condemned, lying under ſome ſuſpicion.

Their

Their second sort of prisoners, were those who were kept in fetters. *Psal. 105.* Such were the iron fetters which *Ioseph* was put in, *In ferrum venit anims eius*, his soule was in irons, *id est, in nervum ferreum, an iron band.* So *Psal. 107.* *vinculus afflictione & ferro*, bound with affliction and iron. And *Act. 16. 14.* the Greekes called this *reperda* the inner prison. When they would starve one in the prison, they say, *Perdamus ligno (pro cibo eius) & tollamus eum e terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Jer. 11. 19.* By the first part, they meant to starve him, and to eate the wood of the stockes if he would; by the second to kill him by the sword; See the opposition, *vers. 22.* The Chaldie Paraphrast, *Mortifero veneno inficiamus cibum eius*, Let us infect his meate with poyson: this the Greekes called *σποράδατος* *sublatio*, a killing.

PARAGRAPHE VII. *Diatriba 2.*

Of their whipping.

THe Lord prescribes in the Law, the number of the stripes, which must be given to the malefactor.

Deut. 25. 3. *Fortie stripes shalt thou give him, but no more.*

They gave him usually but thirty-nine stripes, not full forty. *2 Cor. 11. 34.* *I reserved thrice forty stripes lacking one of the Jewes.* The reason why they gave not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gave him but thirteene stripes with it, which made thirty-nine, if they had given the foureteenth, they had exceeded the number prescribed in the Law, which had beene forty-two stripes. If the Iudge had commanded to give twenty stripes, they were to give them but six blowes (which was three at a blow) if they had given them seaven, they had given twenty-one stripes, and so they should have exceeded the Iudges sentence.

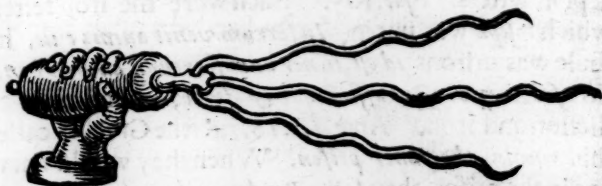
Canon.

Illyst.

Arbagnim chafid echad,
Forty lacking one.

The

The forme of the Whippe.



n Buntorf Gram. Chal-
daica.

2.

3.

o Talm. Maccoth 6. 3.
in Mischnah.

1st King. 9. 12.
Ezech. 2. 6.

ⁿ The malefactor, when he was beaten did neither sit nor stand, but was bowed downe. *Dent. 25. The Iudge shall cause him to bow downe.*

His cloathes were pulled off.

He was bound to a stake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bignesse of the malefactors body. If he were a big man, it was let out; if a lesser body, it was made short. Through this thong, went a thong of asse leather doubled, so one was doubled in two, and two in foure.

• He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breast, for it was longest; the two thongs of the Asse leather, whipped his backe and the hinder parts; and they say, *Non condemnant eum nisi plagis quae convenientes sunt ad triplicandum. They condemne him not but with whipsps agreeable to the number of three.*

They had another forme of scourging by Scorpions, *They shall be beaten with Scorpions*: this was a sharpe sort of thornes, of the which they made a whippe, which stung as if they had beene Scorpions: and *Iosuah* alludes to this forme of whipping, *They shall be thornes in your side*: for they whipt them about the sides, and not alongst the backe.

PARAGR.

PARAGR. VI. *Diatriba* 3.

Of the punishment of Mutilation.

THe Lord would have the same member cut off from the transgressor, which he cut off from his neighbour.

Eye for eye, and tooth for tooth, Exod. 21. 24.

The Greekes from this borrowed their *αὐτὸν τοῦ οὐδὲς*, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion.

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting.

If he hurt him, and he rest not from his laboures, he payes but three things; his paine, shame, and his cure, but not his resting.

If hee wound him in a place not seene, then he payes but for his paine and healing.

If he strike him and wound him not, then he payes onely for his shame,

If he hurt his owne Hebrew servant, so that hee rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, he payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing.

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two partes to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

There

Canon.

Confr.

Illust.

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P Calvus.

There is, *Talio equalitatis*, a like in quality, and *Talio similitudinis*, a like in similitude. *Talio similitudinis*, is kept in *correctiva iustitia*, in correcting justice; when one strikes his father, he is not to be stricken that way againe, butto dye the death: *talio equalitatis est in rebus*, *talio similitudinis*, in *actione & passione*, alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest.

When one smites out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis*? Whether should one of his eyes be puld out, or both his eyes? Answer. *Talio equalitatis*, should not be kept here, but *talio similitudinis*, he should lose both his eyes, because he deprived his neighbour of his whole sight.

Answ.

The Iewes expounded this law, not, *per talionem equalitatis*, but *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye: therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like that: It is lawfull for a private man in revenge to pull out his neighbours eye: as false interpreters of the Law humors their hearers, establishing private revenge, which belongeth onely to the Magistrat: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

q Calvus.

The ¶ Romans and Greeks, used to marke malefactors with a hot yron; these were called *στυγματοι*, and the Apostle alludes to this: *I carry in my body, stigmata Christi*. When they were marked in the forehead, ¶ *Plinie* calles those, *inscriptos vulnus*.

r Plinide nat. Histo.

P A R A.

PARAGR. VI. *Diatriba 4.*

Of the torments used by thy tyrants against the godly.

THere were two speciall torments used against them. *Ier. 29. 26. Navis sugentis, the ship of their sucker:* This the Greekes called *εναρθιναι*, to enclose in a shippe. In this torture, they put the man inclosed betwixt two boards straitly. In the meane while, to preserve his life (while he should confesse) they gave him by a Cane, some * liquor to preserve his life: therefore it was called, *Navis sugentis*, and annoynted his face, setting it to the Sunne, that the flies might torment him.

Tympanismus, was the * stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Balsar* was killed by *Darius*, they beate him with cudgels this way to the death; and so the Christians were thus tormented, *Heb. 11*. In the dayes of *Nero*, they put a pitched coat upon the Christians, to make them burne the better, called *Tunica molesta*, a troublesome coat, and they burnt them in the night, to make them serve as torches to give light.

The Christians were called *Sarmentis* and *Samaxii* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

Canon.

Conf.

Serra d'effeti, *Garven*.
Heb. 11. Such a death
 the Hebr. wes hold
Ely was put to: inclos
 sing him in a tree, and
 sewing it. *Heb. 11*.
 * *Meltemperatum*
labe Toff, *Plutar.*

* *τυμπανισμ.**Suet. in Claud.**u Scal. in Enseb. Calui.*

PARAGR. VII.

Of their civill Contratts and Bargaines.

THe Lord would have his people to deale iustly betwixt man and man.

Levis. 6. 1. Si mentitus fueris in positione manus, if he lye in clapping the hand.

It was their use, when any thing was given them to

Canon

Confir.

Illust.

Of their civil contracts

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. 2 Tim. 1. 12. *παράδοξον, He is able to keepe that which I have committed to him.*

He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

In taking their infestments, they had their owne proper ceremonies, *Psal. 60-4. Over Edom I will cast my shooe:* here is an allusion to the custome of the *Jewes*, when they tooke their possession, they put a shooe upon their foot, or a glove upon their hand. This pulling off was called *Chalitzza*, *detractio*, a drawing, and he was called *discalceatus in Israel*, bare-footed in Israel. But this custome wore out of use amongst them, and for this they tooke their feasting by a peece of cloath, called *Sudar*, *unde emptio*, *sudar*, a buying.

Whether the buyer or seller pulled off their glove or shooe it is not certaine. *Targum Jonathan* expounds it of the buyer, that he pulled off his glove or shooe, *Rush 4. Et detrahebas chirobecam dextra sua, & emebas ab ipsa: 7 and shee drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shooe, so I give this land to thee.*

In their contracts and bargaines of mortgaging their Landes, they used not Notars as we have, but hee who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other hee shew'd it unclosed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the unclosed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew these

t *Talmi seder nesikin de damass.*

Canon.
Illust.

u Chaldy Paraphrast
upon *Rush*, translates a
shooe, a glove.

x *Elihu Levit*, in *Sudar*.

y Chald. Paraph.

z *S. alig in Etenebo*,
ler. 32. 7. 8. 9. 10.

these but the buyer and seller) in case that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the mortgager not able to redeeme it at the day; it was lawfull for the next of the kindred to have redeemed it; these two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they set downe in the inclosed instrument onely the bare disposition without the price, or time of the redemption. So amongst the Romans when they sealed their latter Will and testaments, they concealed the name of the heire, least any wrong should be done to him.

In other affaires they had their Scribes and Writers, *Psal. 45. 2. Ezech. 9. 2. Ester 3. 12. These, Judges 5. 14.* by a poetickall description are described *trahentes stylo scribae*, drawing the Pen of a Scribe.

PARAG. VIII.

How they measured their ground.

THEY measured their ground by a line.

Hence is the phrase, *Dent. 3. 4. Funiculus Argob, The line of Argob, So, Funiculus Domini, The line of the God of Jacob. So, 2 Cor. 10, I went not into another mans line.*

These were called *Chable midda, funes mensurij, measuring lines.*

This measure of the line or cord, in hotte weather it shrunk in, and in wet weather it stretched out; therefore in measuring of the Temple, and all those things which belonged to it, they measured all by a reede. So, *John* sees the Temple, *measured by a golden reede.*

The canon of the Scriptures, is that golden reede which measureth all things belonging to the Temple, it is not that *Lesbia regula*, which will shrink in and reach out.

a Callus.

Canon.

Revel. 21.

PARAGR. XI.

How the Ancients reckoned their year.

They reckoned their yeares upon their hands.
wisedome comes with length of daies in her right hand,
Prov. 3. 6.

^b They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundredths: his meaning is then, that wisdom gives length of dayes, even to an hundred yeares, *Hieronymus. c Porro centesimus numerus transfertur a sinistra ad dextram, & in eisdem digitis numeratur, sed non in eadem manu: Truely the hundred number is transferred from the left hand to the right hand, and is numbered with those same fingers, but not in the same hand. Ambrosius, d Bonus ratiocinator velut ad centuplum manum porrigens, semper a sinistra transfert aliquid ad dextrum, A good counter, stretching out his hand, as to an hundredth, transfers from the left hand, something to the right hand. So the Poet writes of Nestor, (e Sua dextera computat annos) he counts his yeares upon his right hand.*

Marke the forme of their reckoning upon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the six numbers upon the palme of the hand, then by stretching out of the fingers againe they make other three, which make up all the simple number under ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyne the toppe of the thumbe with the top of the fore-finger, and these make thirty.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here.

The

CANON.
 Confir.

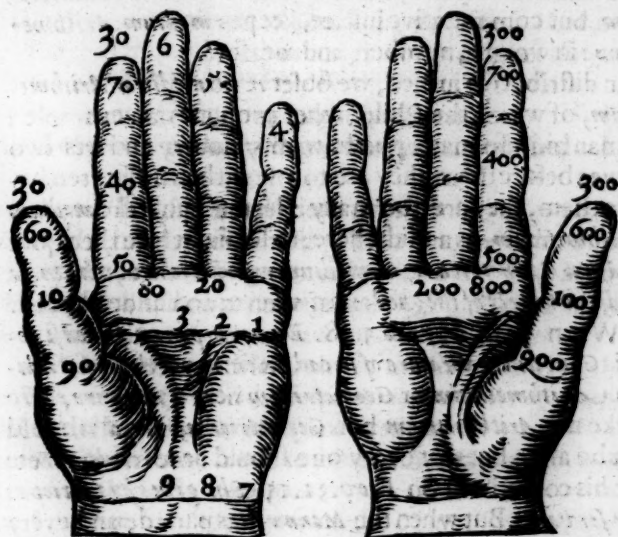
Illust.

b Anton. Nobress.

c Hieron. Iovinian.

d Ambros.

e Iuvenal.



The thumbe they called it *holy*, because the high Priests thumbe was consecrated with blood.

The little finger was called the *finger of incense*, because the high Priest measured incense with it.

The second finger, was called the * *infamous finger*, Esay 58. *They point with the finger.* The Grecians called this *καμνίζων*, *id est, percutere digito an gallina ova conconceptum.*

† *Callus.*

* *Digitus infamis.*
‡ *Alexander ab Alex.*

PARAGRAPH X.

Of their measures and weights for liquid and dry measures.

GOD appointed weights and measures, that there might be righteous dealing among his people; without which the Common-weale could not stand.

Prov. 20. Ye shall not have a weight and a weight.

There is two sorts of Iustice, distributive and commu-

O 3

rative

Canon.

Conf.
Illust.

*Arithmet. 4. 6. 10.
Geom. 9. 10. 9.*

tative. Distributive iustice, observes *medium Geometricum*, but commutative iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

In distributive iustice, we observe no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few; then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu convivarum*, a midst in respect of the guests: to give every on as he needed.

Quest.

When we pray, *Psalm. 30. 8. Da nobis panem dimensi nostri*, Give us our measure of Bread, whether seeke we *medium Arithmeticum* or *Geometricum* here? *Answer*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should have foode meete for his condition. So *Prov. 31. 15. She gives by portion to her servants*. But when the *Manna* was parted, and every one gat his *Omer*, *Exod. 16. 16.* then it was *Arithmeticum medium*. So, *Deut. 25. 13. 14. He shall not have a stone and a scone*: this observes *Arithmeticum medium*.

Canon.

Commutative iustice is the pillar which upholds all things.

Illust.

The generall grounds of this *commutative* iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, do not to another, which thou wouldst not have done to thy selfe, *Mat. 7. 12.* secondly, he who labours not, shall not eate. *2 Thess. 3:* thirdly, the workeman is worthy of his wages, *Luke 10. 7.*

The morall ground of
Measures.

The particular grounds, are weights and measures, which are necessary in the Church. *2 Chron. 23.* First for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should save. *1 Tim. 5.* use a little wine for thy Stomacke: So in husbandrie. *Levit. 17. According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

shewes us the strength of Goliath, by the weight of his armour: therefore *wisdom* 11. God hath made all things in number, weight and measure, And, 1 Cor. 10. God layes no more upon us, than we are able to beare.

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Because the Barley corne, is the beginning of dry measures, therefore an account is called *shinr*, from *shinr*, the barley corne: six barley cornes makes an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, the cubite of a man. *Dent. 3.* or *cubitus decurtatus*, a lesse cubite.

The cubite of the Sanctuary was an hand breadth more than the common cubite.

The common cubite was from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Jud. 3. 21.* Ehnds dagger was of this cubite,

Because the cubite was the usuall measure, therefore *Ier. 5. 1, 13.* saith, *Cubitus avaritia tua venit*, the cubite of thy avarice is come, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was of their greatest measures.

Ezech. 27. 11. And *Gammadim* were upon thy walles: that is, tall men, or, men of cubites, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite, So the Sabæans, (lying betwixt the Persian and red Sea,) *Esay, 45. 15.* are called men of measures, because they used much merchandize: or *Gammadim*, those of *Phœnicia* which lay out in the forme of a cubite.

Canon.
The naturall ground of measures.

Illust.

Canon.

Illust.

The common weight, was called *Lapis Regius*, the Kings stone, 2 Sam. 14. 25. their smaller weight, was the weight of the shekle; this was called *Siclus ponderalis*, the shekle or weight, as the other was called *Siclus nummarius*, the penny shekles. Absolons hayre weighed two hundred shekles, which is foure pounds and two ounces. 2 Sam. 14. 24. David bought of Araunah a peece of ground for fifty shekles, but 1 Chron. 21. 25. he bought it for sixty shekles, keeping the proportion of gold to silver, twelve to one: one of gold, and twelve of silver.

PARAGR. X. Distributi.

Of their Shekle.

CANON.

GOD to avoide all sort of false dealing, tooke order for their money, that the Shekle and Gerah should be so much.

ILLUST.

The Shekle was their most usuall money, therefore sometimes the Shekle is set downe, and not the mettall, as Exod. 30. *They shall give halfe a shekle, to wit, of silver.* Sometimes the mettall is set downe and not the Shekle. Matth. 26. *They gave him thirtypieces of silver:* that is, shekles of silver: thirdly, when the number and the mettall is set downe, and not the shekle: Gen. 20. 16. *Dedi mille argenteos fratri tuo, id est: siclos argenti, I have given 1000. peeces of silver to thy brother, that is, shekles of silver.*

CANON.

He would not have them to falsifie their coyne to make their shekle great, Amos 8. 5. or to mixe it with drossie, Esay 1, he would have it *gnobher lasocheb, transiens inter mercatores, Current money amongst merchants.* It is called *nummus a vno, &c est tanquam fideiussor*, when it is falsified it brings *generalem in-aqualitatem.*

Ezech 45.

In the dayes of Ezechiel, the price of the money was augmented, the sixt part, as *Mna sacra*, at the first was 100. but in Ezechiels time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

PARAGR. XI.

Of their Marriage.

BArrennesse, was a curse amongst the people of God. *Psal. 78. 36. (The Virgines were not praised)* that is, they were not married, this is spoken to their shame.

When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes, *domus hillel*, the house of praise, and when they had children, *their reproach was said to be taken from them, Luke 1.*

But *Iephse* vowed his daughter a Virgin. Answer, he vowed her not a Virgin, but sacrificed her, for the Text should be read, *And they went out yearly to lament her*: So the Chaldie paraphrast reades it, and most of the ancient Iewes: and it was long after this ere virginity was professed amongst them, of whom Christ speakes, *Some are Eunuchs for the kingdom of God*,ⁱ such were the Esæans, and *Origen*.

But *Iephse* is commended, *Heb. 11.* for his faith, how could he then have sacrificed his daughter? Answer, There are many of the Saints commended there, who committed other wayes great sinnes.

The maides before they were married, used upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said. *O young men lift up your eyes, and see whom of us all ye will make choyce of, looke not to beauty, because it is deceitfull, nor to riches, because they take their wings and fly away, but praise her who feareth the Lord.* *Jeremy* in his Lamentations hath relation to this, *Lam. 1. 4. Their virgines mourne: neither dance they.*

Canon,
Conf.

Illust.

Obiſſe

h Targ. Ionaib.

i Ioseph. de Bello, Iud.

Object.

k Talm. tercia sedar
Nasbim.

PARAGR.

PARAGR. XI. Diatriba 1.

The time betwixt the affiancing, and the marriage.

Canon.

Confir.

Illust.

1 Targ. Jonath.

Betwixt the affiancing and the marriage, they intervened a long time.

Gen. 24. *Let her stay with us dayes or tenne.*

Dayes, put absolutely, signifie a yeare, Gen. 8. *As the end of dayes, that is, of a yeare.* So Targum paraphrases the place, Gen. 24. *Aut decem menses:* but *tēn*, when it is referred to monthes, signifies dayes, Levit. 16. 7. *In the seventh month the tenth,* that is, the tenth day: but referred to yeares, it hath relation to monthes: *Let her stay with us a yeare, or at the least tenne moneths.* What sense were this, or at the least tenne dayes? The reason of this accompt was, because they had not the moneths distinguished by names, as after the captivity.

Canon.

Confir.

Illust.

m Elias Levita.

The man gave the dowrie to the woman.

David being but poore, 1 Sam 18. 24. *Gave so many skinnies of the Philistims.* So, Sechem askes, Gen. 34. 12. *What dowrie they would aske of him.*

m The Bride brought onely to her husband, her cloathes, ornaments, and jewels. *Nedunja*, this was *dos mulieris*; the womans dowrie.

Canon.

Conf.

They were not exorbitant in their dowries.

Exod 22. 17. *Pecuniam pendit oportet est dos virginum, Weigh thy silver according to the dowrie of the virgines;* and this they gathered to have beene *fifty shekles*, Deut. 22 29. *Then he shall give who hath lyen with her fifty shekles.*

PARAGR. XI. Diatriba 2.

The time of their marriage.

Canon

Confir.

THeir mariages were in the night.

Mat. 25. 1. Luke 12. *And at mid-night the virgins came to waite for the Bridegroomes returne, with lamps in their hands.*

They

They used solemne words in their marriage.

ⁿEsto mihi in uxorem secundum legem Moyses & Israel: & ego juxta verbum Dei colam te, honorabo te, alam & regam juxta morem qui colunt, honorant, & regunt uxores suas fideliter: do autem tibi dotem virginitatis tuae ducentos denarios (id est 50. siclos) quinetiam alimentum tuum, & vestitum atque sufficientem necessitatem tuam, item cognitionem sui juxta consuetudinem universae terrae, that is, Be thou a wife to me, according to the Law of Moses and Israel, and I shall worship and honour thee, according to the word of God: I shall feed and governe thee, according to the custome of those who worship, honour, and governe their wives faithfully: I give to thee for the dowrie of thy virginity 200. pence, (that is, 50. shillings) as also thy foode, cloathing, and thy sufficient necessity: Also a knowing of thee according to the custome of the whole earth.

Here marke first how the Scripture hath relation to this forme of speech, 1 Pet. 3. 7. Honour your wives as the weaker vessels.

Secondly, he promises to his wife according to the Scriptures, Num. 30. Viſtum, amictum, & debitum tempus, Meate, cloathing, and the time of knowing her: which the Apostle calles, 1 Cor. 7. 3. Due benevolence, and here by modesty of speech, it is called, *via omnis terra*, Gen. 19. We have none to goe in to us after the way of all flesh.

The marriage was perfected by three things.

1.º Bekeſebb, argento, with silver, 2.º Vbiſtar, scripto, from *satar numerare*, which is to write, 3.º Bebia, hoc est coitu, in knowing her. Hence is that saying of theirs: *Quid sunt uxores, & quid concubinae, uxores sunt cum instrumento, dote, & sponsalibus, concubinae neque cum hac nec illa.* What are wives, and what are concubines: the instrument, dowrie, and wedding make a wife: but the concubines have none of these.

The Bride in token of her subjection, covered her head with a veile.

There-

Canon.

Illustr.

n Talm. Babylon. Solemnis forma consecrandi sibi uxorem. Exemplar instrumenti dotalis Iudeorum ex Talm. Babylonico transcriptum, ex Cornelio Bertramo, in quo haec verba.

Canon.

Illustr.

o Talm. tertius sator. Hadduſtum de sponsalibus.

Canon.

Conf.

Gen. 24.65. Therefore she took a veil and covered her selfe.

Illust.

p Hieron.

When she was a maide, she put a veil upon her face. Hieron. *P* *Ille sit tibi amabilis que procedens in publicum, vix uno oculo qui via necessarius patente egreditur*, that is, Let her bee amiable to thee, who going in publike, goes scarcely with one eye open, necessary to the way. This veil was taken off her face in the day of marriage, therefore it was called *ανακαλυπτήριον*, a veil, by the Greekes, because that day she went with her face uncovered, and the gifts which were sent to her, were called *ανακαλυπτήρια*.

Tertul. de Veland. Virg.

The veil which covered her face in her Virginity, was a token of her modesty; so the veil which covered her head when she was married, was a token of her subjection, Num. 5. 18. therefore when her husband was jealous of her, shee is commanded to stand bare-headed before the Priest, untill she be cleared of that suspicion, as not being under the husbands subjection all that time.

Canon.
Conf.

The speciall friends of the wedding were *νυμφαγωγοί*, the conveyer of the Bride, and *παραινυμφός*, the conveyer of the Bridegroome.

παραινυμφός, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies, *Shusbebbinim*, *socj*, companions.

Illust.

When the Bride was brought to the Bridegroomes chamber, she was brought, *Per νυμφαγωγόν*, and the Bridegroome was conveyed, *Per παραινυμφόν*, him the Latines called *Auspex*, *inde bonum auspicium*: the rest who were at the marriage, were called the children of the wedding. Mat. 9. 13.

The witnesses who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity and kept them. If afterwards her husband was jealous of her that she had not beene a maide when he married her, the witnesses were to produce the sheete called

Deut. 22. 15.

called *Suear*,⁹ and the father was to show it before the judges. The father himselfe had not the keeping of the sheete.

Their marriages lasted seaven dayes.

Judg. 14. 17. Then Sampsons wife wept seven dayes, whilst the feast lasted.

As their marriages lasted seaven dayes : So they appointed seaven dayes for mourning at their burials : as they called marriage, *Gen. 49. 31. Via omnis carnis, the way of all flesh*: So, death is called, *Ios. 23. 14. Via omnis carnis, I go the way of all flesh* : and they appointed seaven dayes as well for the one, as for the other.

At their marriages, they propounded questions and riddles.

Judg. 14. I will put forth a riddle unto you, and if ye can declare it within seaven dayes of the feast.

The Greekes from them learned their *γυμνολιαι*, *hard questions*, and their *δευτερολογιαι*, *questions at meate*.

When they were married, they prayed thus for them, *Ruth 1. 4. Det Deus tibi requiem, God give thee rest*. And the Heathen when they were married said, *Est in porta, He is in the haven*.

The women after they were married, went seldome abroad.

Psal. 68. Habitatio domus dividet spalia, that is, *the women, who dwell at home divided the spoyle*. So *Tit. 2. 5.*

They were called *οικουρισαι* *domiporta*.

The Greekes called them, *οικουρισαι* *home-setters*, and *οικουρηαι*, *house bearers*, and the Latines *Casaria*, *dwellers in cottages*: the Heathens painted before the modest womens doores, *Venus sitting upon a snail*, *Qua domiporta vocatur*, called a *house-bearer*, to teach the matrones to stay at home, & to carry their houses about with them : So, the Virgines were called by the Hebrewes, *Gnalamoth abscondita*, *hid*, and by the Greekes *κατακλεισται* : *shut up*

⁹ *Talmud. in certis seder Nafim, id est mulierum.*

Canon.

Confir.

Illust.

Canon.

Conf.

Illust.

Conf.

Illust.

² *Causab. cont. Baron.*

up, and the places of their abode ^{παρθενικά}, *Cella virginales, virgines celles.*

Contrary to these are whores, *Prov. 7. 12.* now she is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem, nishcush bara, going abroad,* and a whore the daughter of a whore, *'egredientem filiam egredientis, a goer forth, the daughter of a goer forth. Gen. 34. Should he make our sister as a whore? Targ. an ficut extumescit for as.*

(Targ. Sephar, Gualamoth.

PARAGRAPH XI. *Diatriba 3.*

Of their Divorce.

THe man gave the bill of divorce to the woman.

In their corrupter times, the woman gave also the Bill of Divorce to the man.

Mat. 10. 12. And if the woman put away her husband.

^eIn the time of Herod the great, his sister *Salome* gave to her husband *Crisobarus*, the first bill of divorce. Amongst the Romans, it was usuall for the women to give their men the bill of divorce.

^aBy the Attick law, they had two distinct names: if the man put away his wife, it was called *ἀποπέμψειν*, *to send her away*: but if the woman went from her husband, it was called *ἀπολείπειν*, *to leave him*: the reason why the man was said *ἀποπέμψων*, was, because he had the authority to cast her out, for the house was his: she was said onely *ἀπολείπειν*, *to leave him* and go her waies out of the house, & also was said *ἀπογράφειν ἀπὸ τοῦ ἀπολείπειν*. *Quando mittunt repudium viro, when she sent the divorcement to the man: and actio divortij the act of divorcement, upon the mans part, was called δίκη ἀποπομπῆς, the accusation of putting away.*

The Bill of divorce, was called *Sepher keritoth, sebeda dimissionis, the Bill of letting goe*, and it was written after this

CANON.

Conf.

^e *Scal eger in Euseb. Illust.*

^a *Aristoph, in Nubolis.*

this sort. * *Tu N. Esto expulsa a me, & sis libera, & domina tui ipsius, ad abeundam & nubendum omni viro cuivis; & nemo resistatur propter nomen meum; hic eris libellus repudiij, & epistola dimissionis iuxta legem Moysi.* That is, *Thou N. goe thy way from me, and be free and Mistris of thy owne selfe, so goe to marry whom thou wilt, and let none be refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

^x *Talm. tercia sedar lib.*
^{q.} *Gitum di divorij.*

Christ objects to the Jewes, *Mat. 5, 31.* how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before; in *Sura*, *Nebarda*, and *Pumbeditha*, and they had severall Treatises of it.

Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie*, and if she marry another, she commits adulterie. *Dent. 24, 4. Hittameah;* is such a composition, that implyeth both, *The defiling of her selfe and her husband who put her away.*

What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Jewes for the hardness of their hearts. *Solon* being asked, whether hee had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the Shooc-maker makes the shooc for the crooked foot. The wise men amongst the Jewes, approved never this divorce. *Ben Sirab* being asked by one, who had a great shrew to his wife, if hee might divorce with her for that; answered, *Os quod cecidit in sorte tua rode, illude, Be content with her and seeke not another.*

It was usuall for the men amongst the Jewes to have many wives at once, but not for the woman to have many husbands at once.

Quest.

Canon.

If

Object.

1 Tim. 5. 9. If shee had bene the wife of one husband; (the Apostle meanes not heere, if a widdow marry againe) then it may seeme that she hath had more husbands at once?

Answ.

There are two sorts of digamie: direct digamie, when one hath two at once, this was never permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to have moe husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. *Iure humano, according to the law of men*, she was the wife of the second husband: but *iure divino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have bin a mid-finne, betwixt fornication and adultery, *Nof 4. 10. They shall commit adultery, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamist of purpose, married many wives, that they might multiply children. 2. This word *to commit adultery*, is taken sometimes largely, as in the seventh commandment: as well for fornication as for adultery; so here it may be taken for polygamy also, although it be not properly adultery: So incest is called fornication, 1 Cor. 5. *When a man lyes with his mother in law*: the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as hee is a living creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. hee doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosse the third end, for as Christ hath but one wife

wife (his Church,) so should the faithfull man have but one wife.

PARAGR. VII.

Of their Feasts.

THe Jewes were more excessive in their feasts, than the Heathen.

For all their tables are full of filthy vomitting, Esay 28.8. no place is cleane. So, Hosea 7. 5.

The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *Esth. 1.10. when Asbuerus was in his wine he sent for Vashti:* that is, when he was in his second service, and not when he was drunke as it is commonly taken: for they had there *οἰνοποιοὶ ἰν-
spectores vini* to looke upon the wine. *Esth. 1.8.* who marked the guests at the feasts, & suffered none to force others to drinke: these were called also *οφθαλμοὶ*, *the eyes of the feast.*

The Babylonians in their feasts exceeded more: in their drunken feast *Shaka*, *Jer. 25.26.* all chastitie was committed; the servants were Lords of misrule, all the time of this feast: at this feasts, *Balthasar* was killed.

The Jewes in their feasts, powred oynment upon their guests and kissed them.

Let not oynment be wanting to thy head, Eccles. 9.8. David describing a flatterer, points at these two: the kisses of a flatterer, *Et oleum peccatorum*, and the oyle of sinners.

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum osculare placenta*, *the baked pasties of scoffings*: So, *Psal. 35.5.* with the false scoffers at cakes, or banquets.

Gnug, is called a pastie, and *Gnugoth*, flatterers, because in their feasts they threw a pastie to these parasites: hence *Math. 4.* the Devill in the Syriacke is saide, *akal karkha*,

P

come

Canon.

Jewes.

See the Marginall note of the English Bible.

Conf.

Illust.

Persians.

Babylonians.

y Fuller Miso. Scalig. in Ezech.

Canon.

Conf.

Luke 7.38.

Ezech 23.41.

Canon.

Illust.

comedere accusationes, to cate accusations, it should not be translated *Drivulgare accusationes, to proclaim accusationes*. The Greekes called these φιλοπαίστες, *lovers of pasties and parasites*: They had two sorts of them, the first communis parasitus, the grosse parasite, & συμνοπαροῖτες, who did things with a great shew of homestie: The Latines called them, *Amici mensales, board friends*.

Canon.

At their feasts they burnt Incense for their guests to smell.

Confir.

And sattest upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense & mine oyle, *Ezec. 24. 41.*

Illust.

The Church alludes to this forme; *My spikenard sendeth forth the smell thereof, Cant. 1. 12.*

The times of their feasts were, first at the weyning of their children, as *Isaac*, and *Ismael*. 2. at the making of their covenants, as *David*, and *Abner*, 2 *Sam. 3.* thirdly, to shew their glory, as *Salomon*, 1 *Kin. 3.* So, *Asbuerus*, *Est. 1. 2.* fourthly, upon their birth dayes, as *Pharaoh*, *Gen. 40. 20.* and *Herod*, *Marke 6. 5.* fifthly in the day of the coronation of their Kings, *Hos. 7. 5. This is the day of our King.*

Canon.

They dranke their Wine in a tridentall cup, containing halfe an English pint.

Conf.

I will take the cup of salvation, and call upon the name of the Lord, Psal. 116. 13.

Illust.

2 Buxtorf ex Beiz.
Robbins fol. 252. Gram.
Chald.

Therefore they say he who drinks all the cup at one draught, *Gulosus est, he is a glutton*: hee who drinks it at two, *Vivit secundum viam terra*, that is, *as a civill man*: but he who drinks it at three, *Est elato spiritu, he is proud*.

The Wine which they dranke (when it excelled) was described by two properties: first, *Cant. 6. 9. Loquitur in labijs dormientium, it speaks in the lippes of the sleepers.* 2. *Prov. 23. Itat per rectitudines, that is, agreeable for man.* So, *Cant. 6. Vinum ambulans in rectitudinibus, id est, conveniens homini, wine going upright, that is, agreeable to man.*

• This

* This Wine which they drunke when it was not mixed it was called *Chamra chaja*, αἶμα ζῳον, *vinum vivum*, *quicke wine*, Prov. 9. 5. when it was mixed, it was called *Chamre marta*, *vinum dilatum*, *seled wine*: when it was mixed with spices, it was *Mishah*, *mistum*, *mixt*, Isay 5. 22.

They used to coole their wine with snow out of Libanus.

As the cold of snow in the time of barvest, Prov. 25. 13.

They had their taster, who tasted their Wine, the Greekes called him τροχίσκος, *the taster*; and ἀρχισυτάριος, *the chiefe of the feast*: in the Arabicke, he is called *Caput discubitus*, *principall for the sitting*: & the Latines called them, *Modiperatores*, *who set downe lawes for their drinking*: the Hebrewes say, **Vinum est domini, sed bomit as est pincer-na*, *the wine is the masters, but the goodnesse the drawers*.

Their common suppers were of hearbes.

Better is a Supper of hearbes, Prov. 17. 15.

This Plant called *Cenam terrestrem*, *an earthly supper*.

They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate, *sarthenar carnis*, *a pound of flesh*, Dent. 21. 18. and dranke *logum vini* *a quart of wine*; the Latines called this common fare, *mensa necessaria*, *a necessary board*: *The Fathers before the flood, lived upon hearbes, but after, they will have garlick, leeke, fish, cucumbers; nature is content with little, but grace with lesse.

They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere.

Hence it is called *a supper* & *a great supper* in the Scripture, Luk. 14. 16. The Greekes exceeded more: first, they had their ἀκρασιμα, or *break-fast*. 2. their ἀρισον, or *dinner*, 3. they had their ἐσπιρισμα or *beaver*. 4. δεπνον, *their supper* 5. δειπνον απολυτικον, *their dimissorie supper*.

a. A. Venn. Lexicon. Hebraic.

Canon.

Conf.

* Talm. lib. Chag.

Canon.

Confir.

Illust.

b Vide Munsters Lexicon Chaldaicum.

c Varr. de re Rust.

Canon.

PARAGRAPH XII. Diatriba I.

Of the forme of their Tables, and sitting.

Canon.

Confr.

Canon.

Conf.

Illust.

THeir Tables were round, like the forme of an halfe Moone.

Cant. 1. 12. In discubitu suo circulari, at his round table. So, Thy children shall be like Olive plants round about thy Table, Psal. 128. 3.

They sate in beds round about the table, three in a bed, and sometimes foure.

Thou satest gloriously upon a bed, and the Table was covered before it. Ezech. 23. 41.

They had three sorts of beds. 1. their sleeping beds. 2. Their dining beds, in which after meate, they used to rest themselves, 2 Sam. 4. 5. *Et ipse cubabat cubitum meridiei, who slept on a bed at noone*, the Greeks called them *ἐμβριμαζ resting beds*, *παρα τὸ βριζειν, somnum lenem capere, to take a soft sleepe*: *βριζειν μετα τὴν βοραν ιζειν, post cibum sumptum recidere*, this we call a *nappe*: so sometimes they call this rest *ἐνδιαλειν, a prandio interquiescere, to rest after dinner*, therefore *prandium, a dinner*, was called *ἐνδιον, tempus meridiorum, the noone time*. 3. Their sieke beds, called *γρεββατα, ἀπὸ τοῦ κρεμᾶν βαθεῖς*, because their teete hung downe when they were carried in those beds.

^d Their Chambers were called *τρίκλινια*, because there were *three beds* in one house, sometimes *τετρακλινια*, because *foure beds* were in the house, sometimes *ἑπτακλινια*, *seaven beds*, sometimes *ἰκονοκλινια*, *twenty beds*.

Their beds were likewise called *τεκλινια*, because they used to sit *three in a bed*, and sometimes *foure*, as *Horat*:

c Sape tribus lectis videas canare quater nos.

That is,

Foure on three beds you oft shall feasted see.

They washed their teete before they entred into their beds, least they should defile them.

Th e

^d Calios.

^e Horat. lib. Epist.

Canon.

The woman stood behind him, and began to wash his feete.

The Hebrewes have a saying, *Præparate in vestibulo, ne possis ingredi triclinium*, prepare thy selfe in the entry, that thou mayest goe into the bed: and the Greekes had their *ποδωμιαστῆς*, their feetee washers. All the time that they sate in the beds at dinner or supper, they sate bare-footed, and he who rose from the table, called for his shooes *Ἐξ ὧν ποσὶς*; he asked his sandals.

After they had washed their feete, they used to anoynt them, *Luk. 7. 36.* this was physicall for the stopping of the pores which were open then,

When they did sit at meate, he who was best beloved, leaned in the bosome of the master of the feast.

Iohn the beloved Disciple, who leaned in the bosome of Christ.

From this custome, is that speech borrowed, to be in *Abrahams bosome*, to signify the familiarity and society which the Saints of God, shall have with the Father of the faithfull in heaven: as also to signify the unity of essence, betwixt the Father and the Sonne. The Apostle saith, *He came out of the bosome of the Father.*

This kinde of sitting, is called by the Chaldy Paraphrast, *Hasbabbash sheamol, discubitus sinister*, because they leaned upon their left elbow: then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *discubitus dexter, the leaning on the right elbow*: then their left arme was under their beloveds necke.

At the first, they sate strait up at meate as we do, *Gen. 27. 19.* but in *Salomons* daies, and *Amos* time, they lay in beds: & *Homer* describes the Greekes sitting, and not leaning at their banquets.

Marke the difference betwixt these three: *Portari in sinu, recumbere sinu, cubare in sinu*: To be borne in the bosome, to leane in the bosome, to lye in the bosome. *Portari in sinu* is of Infants. *Numb. 11. 12. Can I carry all these Infants*

Confir.
Luke 7. 38.
Illust.

Horat. lib. Epist.

Canon.
Conf.
Iohn 1:
Illust.

Lu ke 16. 22

Cant. 2.

g Homer Iliad.

sanct in my bosome? Cubare in sinu, est uxoris, Mich. 7. 5. From her that lyes in thy bosome. Recumbere in sinu est dilecti, Iohn 13. The beloved Disciple, who leaned in the bosome of Christ.

Canon.

When they sate at meate, their feete lay out behind them.

Conf.

When Christ was at Table, Mary stood at his feete: Luk. 7. because his feete lay out when he sate at Table.

PARAGR. XIII.

Of their Apparell.

Canon.

THE fashion of their apparell changed as necessity urged.

Illust.

When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 12.*

When they travailed in the wilderness, their cloathes reached to their mid-legge: therefore the Priests when they went up upon the Alter, they are bid put linnen breeches upon them, least their nakednes should be seene because then their cloathes were short, fit for their travelling in the wilderness. The Greekes called this short coate fit for travelling *πομπικος viatoria vestis*, cloathes meete for going.

When they came to Canaan, their cloathes reached to their feete againe. *Revel. 1. 13. I saw him with modiceis, cloathes reaching to his feete:* Such were the Persians stateliest garments, *Esther. 6. 10. Festina cape κρησπεδον, take thy mantle, id est, κρησπεδον εις το ποδον, dependens ad pedes, Thy mantle hanging downe to thy feete.*

God instituted apparell for necessity, to cover nakednes. 2. for commodity, short or long to further them in their iourney. 3. to distinguish sexes, *A man must not put upon him womans apparell. Deut. 22. 5.* 4. to distinguish callings,

lings, as the noble from the baser: but the diuel hath found out a fitt sort, to be an inticement to filthinesse and uncleannesse, *Prov. 7. 10. And she came forth in a whores apparell.* There is some sort of apparell, which becomes not any honest woman, therefore the Heathen had, *h γυναικιστας mulierum inspectores, qui mulierum cultui praeerant*, the beholders of women, that were over-seers of womens arrayments

Their cloathes had a wide bosome.

It shall be rendred into thy bosome abundantly, Esay 65. 7.

They had divers sortes of apparell.

He who hath two coats, let him part with him that hath none.

At the first, man had but one coate, but afterward they used two: their upper coate, and their inward: their upper coate the Hebrewes called *Megnil*, superior, the upper coate, Greekes *ιματιον*, a cloake; and the Latines, *toga*, vel *pallium*, a gowne or a cloake, the inward they called *χιτων* or *tunica* a coate, *Math. 27. 35.* Christ had these two sorts of coates, his inward coate was woven; upon which the souldiers cast the lots; and his upper coate was made of foure parts, which the souldiers parte J.

The colours of their cloathes were diverse.

The cloathes of the nobler sort were white. *Eccles. 9. 17. Let thy cloathes be white. 1 am. 2. 2.* Therefore Churchmen were forbidden to weare white, as fit onely for the nobles: for this cause it was, that the nobles were called *Chorim candidi*, white, *1 King. 21. 8.* and the Greekes from them *ηγω* noble, and the Dutch *Here, Lord*; these cloathes they used to scoure often: hence, so often ye shall reade, mention made of the Fuller in the Scripture: *Whiter than the Fuller could make, Marke 9. 3.*

Marke the sparingnesse of the ancient Nobility, who used to show the selfe same cloathes often, and to weare them: but now every day they must change a sute. *Luke 16. 19.* *εὐδισθον, frequentativum*, whereby is signified

h Sigenius. lib. 4.

Canon.

Conf.

Canon.

Luke 3. 11.

Conf.

i Causab. cont. Baron.

Illust.

Canon.

Illust.

k Hieron. ad Iovinianum.

Note:

Canon.
Lam. 4.

Conf.

Illust.

Canon.
Confir.
Prov. 22.

Canon.
Conf.
Math. 3. 4.

Canon.
1 Alex. ab Alex. 2

the pride of the rich glutton, who was daily richly apparelled, *Luk. 16.*

Sometimes they wore scarlet: and sometimes purple.

The Kings children were cloathed in coates of divers colours. *2 Sam. 13. 18.*

The Babylonians exceeded in pride; they wore garments of divers coloures, who were not the Kings children. *Iosuah 7. 21. Addereth Siner, a Babilonish garment, the 70. translates it a garment of divers colours. So, they of Tyre Ezzech. 28. 12. commonly wore Crownes, which belongs only to Kings,*

The baser sort of cloathes were soyled blacke.

Non stabit cum obscuris, He shall not stand with the base.

The Prophets wore a hayry Gowne.

For this, *Elias* is called a hayry man *2 King. 1.* and *Iohn* the Baptist following him, was cloathed in Camels hayre.

The false Prophets, when they would deceive the people, put upon them a hairry gowne. *Zach. 13.* And Christ bids, beware of those, who come cloathed in sheepe skinnes; but inwardly they are ravening Wolves, *Matb. 7. 15.*

They had broad girdles, in which they carryed their money, called *Zona*. Hence *Perdere Zonam*, amongst the Latines, is to loose credit, as *Solvere Zonam*, was to loose their chastity, *Quia nuptiarum die solvebatur Zona: because the day of marriage, their girdles was loosed.*

PARAGRAPH XIII.

Of their Warres.

Canon.

Illust.

They had Gods commandement or approbation for their warres.

They had two sorts of warres, *Milchamoth mitzba, bella precepti*, Warres by command, God out of his owne mouth, commanded to make warre against them, *Exod. 24.* Their other warres were *Milchamoth charasoth, bella spontanea* volunt ary

in *luntary warres*, they had an approbation of these warres, when they had just cause: as for defence, for correction, for recovery; not for crueltie, or desire of revenge. Last, when they used moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the Physicke exceeded measure.

Before they were to besiege any citie, they were to offer them conditions of peace.

This was to be understood, as well of the seaven Nations, as of other people: *Iosu. 11.* none of the Nations tooke peace with Israel, but the Chivæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had received the conditions of peace.

What was the reason then, why the Gibeonites by craft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they understanding that this sentence was given out against them, sought by craft now to enter in league with the people of God.

The seaven nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Mesiah milchamah, unctum belli*, who stirred up the souldiers to courage, *Deut. 20.*

The souldiers were armed, when they went to warre.

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob 39. 3.* he saith, *Gird up thy loynes like a man*: speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst the

Canon.

Illust.

Quest.

m *Maymoni.*

Deut. 7

Canon.

Illust.

2 Sam 20,

Ephe, 6, 14,

the Macedonians, they who had not killed an enemy, were not girded with a souldiers girdle, but in disgrace with an halter, and they were called *discincti*.

Their arrowes were dipped in the poyson of Serpents, which burnt the flesh of those in whom the were shot: the Apostle alludes to this, *Ephe. 6. 16. The serie darts of the wicked*: because they burnt those whom hee shoots them at, as fire. Their arrowes were of reedes, *Psal. 68. franget turbam arundineam*. So the Latines, *perque ilia venit arundo*: The dart came shorow my entrails.

They had a short sword or cutlesse, called *Segur*, *acinacis*, *Psal. 35. 3. Bring forth the speare. Resegar*, the sword: it should not be translated, and stop up the way.

When they fought, they fought sometimes on horse-backe, the Greekes called him *Monippos*, *Pro. 6. Povertie comes like an armed man, vir elipei*. So they called their horse-men, *ισπιδωτοι*, who were sent armed with a target and a speare swifter than a footman: these the Latines called *Veredarius*.

Sometimes they fought in Chariots. *1 King. 20. 14. Quis necet currus ad bellum, who shall order the battell*. So, *Ierem. 46. 4. Exod. 14. 6*. These chariots were called by the Greekes *δυσόροισι*, because it held two; the wagoner *auriga*; and he who fought, called *παρὰβατης*.

PARAGR. XIIII. Diatriba I.

Of the forme of their encamping in the Warres.

Canon.
Illustr.

THEY had two sorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Esay 23. Sedet Rex in pilata acie, the King sits in his round campe*. So, *Iob 17. 24*. And they set their baggage round about the campe, to save them from the incursion

incursion of the enemy, and the King sate in the midst, *1 Sam. 17. 20.* because the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure square: three tribes before, three tribes behinde, three upon the South, and three upon the North.

John in the *Revel. 21. 12.* makes an allusion to sundry things in the Tabernacle, and the tents about it: first it was called the Lords campe, so is Ierusalem. 2. it was foure square, so is the City of God. 3. there are three tribes upon every quarter, *Num. 2.* so Ierusalem hath three gates upon the East, West, South, and North. 4. As betwixt the sanctuarie and the tribes, there came foure companies, *Moses* and *Aaron*, and the Priests upon the East, the *Cohathites* upon the South, the *Gerfonites* upon the West, and the *Merarites* upon the North, to watch the holy place: so betwixt Gods throne, and the 24. elders compassing it, there were foure living creatures full of eyes. *Revel. 4. 6. 10.* Last, as no uncleane thing might come within the campe, *Num. 12. 3.* nor within the Temple, therefore the gates of it are called the gates of justice. *Psal. 118. 19.* So no uncleane thing may enter within the campe of God, *Revel. 21.*

God was a speciall protector of them in their marching.

Esay 51. 11. I will goe before you and gather you in. This is a speech borrowed from Gods saving of them, when they marched. When they marched, the cloud went before them, and *Dan* called the gathering Host, came behind, to save the weake, and the taile of the Host: God is that good shepherd, who will loose none of his sheepe.

Stirre up thy strength before Benjamin, Ephraim, and Manasses: when the Arke marched, *Benjamin* was behind the Arke with these two tribes; the Arke was called

Psal. 90.

led

led the strength of God, 2 Chron. 6. 41. hee meanes then, that God would shew his strength when the Arke remooved.

So long as *Moses* lived, the cloud went before in the wilderness, and two of the tribes went before the Arke; but when *Moses* was dead, the cloud vanished, and *Joshua* got the conducting of the people, and the Arke went before them into Canaan.

When *Moses* and the cloud of the ceremonies vanished, then *Jesus* takes the leading, who is our Arke, and brings his people to Canaan.

They used stratagems in their warre.

Gideon used pitchers with lampes in them. Iudg. 7. 16.

2 Cor. 4. 7. The Apostle seemes to allude to this place, where he saith, *We have this treasure (or light) in earthen vessels.*

Doctr.

Canon.
Confir.
Illust.

PARAGR. XIII. Diatriba 3.

Of their Colours or Ensignes.

They carryed in their Colours, some significative signe.

Judah carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they say, *Reuben* carried the picture of a Man, because he found out the Mandrakes (which *Columella* calles *semi-hominem*) which are not unlike to a man. These were to represent *Jacobs* blessings to his children.

So the Angels, *Ezech. 1.* appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likenesse of a man, because of all visible creatures, he is the most understanding: in the likenesse of a Lyon, because of all visible creatures, hee is most courageous; in the likenesse of an Eagle, because hee is most swift; in the likenesse of an Oxe, *propter obsequium,*
for

Canon.
Illust.

u Drus. in Pentate.

for obedience, because he is most obedient.

An Angell then, is a most understanding, strong, swift, and obedient creature, pitching about the Saints to defend them.

In the Host of Israel, one carries the likenesse of a man, another of a lyon, another of an ox, another of a serpent, another of an asse, another of a wolfe: here are some excellent creatures, as the man, and the Lyon, but some are bad, as the Serpent, Asse, Wolfe. The Angels carrie in their colours onely, the most excellent creatures: but, *Dan. 7. 6. 7.* when he describes the colours of the persecutors of the Church, the beasts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard, which had foure heads: another fearefull and terrible, which had great yron teeth, unlike unto the Beasts before.

The visible Church is a midd'st betwixt the triumphant, and the wicked world persecuting the Church, they are neyther the best nor the worst, but a middle sort betwixt the two.

The Assyrians gave in their colours a Dove.

Ierem. 50. 16. Fly from the face of the Dove; that is, from the Assyrians.

The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nourished by the Doves; therefore shee proving a worthy Princesse, they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was first *Isossa*, then she was called *Semiramis*.

When the Scriptures make mention of these Poetical fictions, it allows not the fable, but speaks of it as of a thing received among the Heathen.

The Poets faine, when *Neptunes* sonne was cutting vine-branches, that *Venus* came and tooke his Axe from him;

Distr.

Canon.

Confir.

Illust.

See Scallig. in Euseb.

p See Ovid. Metamorph. 4.

Canon.

Illust.

him, and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* sonne; upon this, there fell out a great strife, betwixt *Venus* & *Neptune*. They went to Athens, to *Mars*, there to be judged: *Mars* sitting upon a Rocke judged them.

Therefore it was called, ἀπὸ μαρτίης, from *A' martis*, *Mars*, and *mar*, a Rocke, *Act. 17. 19*. When the Apostle makes mention of this street, he justifies not this fable, but speakes of the name received in use. So *Dorsetta* changed into a fish, the *Syrians* worshipped her as a God, and the *Philistims* their *Dagon*, *1 Sam. 5. 2*, here the Scripture approves not the fable. So concerning the *Pytho-nisse*, *Act. 16. 16*. the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*. So *Act. 28. 11*. *Castor* and *Pollux*; *Orion*, *Iob 9. 9*. and *Tartarus*, *2 Pet. 2. 4*.

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horse, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Constantine* the Great, caused to put in his colours the signe of the Crosse, or rather the two first letters of Christs name, *χ* and *ρ*.

The Israelites trusting too much to the Arke, the Trojans to their *Palladium*, the Asiatickes to their *Pess-nuntium*, The Romans to their *Ancilia*, and the Christians to the Crosse, were often over-throwne.

The Iewes carried this *Motto* or *Diton* in their Armes, *Mi camocha Iehova been Elobim, quis sicut tu inter Deos, who is likethee amongst the Gods? Exod. 15. 11*. and they writ it, *per notoriscon*, or abbreviation, the first letter of every word onely, which they called *mackbe*, and afterward *macabe*.

g Scalag. in Euseb.

Doctrine.

מכ"כ

Teffara Iuda de familia
haimonacorum.

PARGR.

PARAG. XV.

Of their Burialls.

IN their Burialls they used sundry ceremonies of *Ceremonie*.

1. They shut the eyes and the mouth of the dead.
2. they stopt the nostrils, and all the passages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler sort. 4. they winded them in some cloath of linnen, but expressly forbad to wind them in silke. 5. they covered their face with a Napkin.

1 Cor. 15. *The bodie is sowne a naturall bodie*: therefore they stopped the passages of breath, & the nostrils, then they remembred that saying of *Esay*, *Cease from man, whose breath is in his nostrils*, *Esa. 2. 22.*

2. *It is sowne a weak bodie*: therefore the uncircumcised, (who bury their armour with them in the grave, *Ezek. 32. 27.* as though they would carry their strength to the grave with them) did foolishly, for there is no more strength in the bodie.

3. *It is sowne a corruptible bodie*: therefore they stop all the passages out of the which corruption comes.

Against this corruption, they used *embalming*, to strengthen themselves in hope of the resurrection; The Hebrewes call this *Chanat*, and the Greekes *επιταφιαζεν*: it differeth from the putting of the corps in the grave; for it was a preparative to it, and great men who wanted it, were said to be unburied. This was called the buriall of an Asse, to be put into the ground without any honour, *Ier. 22. 19.* So *Iehozakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, *ταφιαζεν*, properly of great men.

The Heathen had their *Novendimalia*, when the corpses lay above the ground the space of nine dayes.

2. Where the bodie was imbalmed, it was called *funus*,
3. where

Canon.

Ilust.

2 Maymonides Tracta-
to de Luth. cap. 4.

Distr.

Conjectan. Scaligeri
in Yarr.

3. when it was burnt, it was called *Ustrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *Tymbus*.

Josephus de bello Iudaeico lib. 3. 15.

Gen. 50. The Egyptians spent forty dayes in embalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seauentie dayes: private persons, they lamented them but 7 dayes, *Syracides* 22. 23. but publike persons they lamented them thirty dayes. *Deut.* 34. 8. they lamented *Moses* thirty dayes.

Doctr.

They burnt sweet odors at the buriall of great men. *Ier.* 34. 5.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be used in buriall; they onely washed the body of *Tabitha*, and laide it in an upper Chamber, *Act.* 9. 36. 38. and the Apostle seemes to allude to this sort of washing, when hee sayes, *What shall they doe then, who are baptized for the dead.* *1 Cor.* 15

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen onely, that the poorer sort may reach to it; and not in silke: *Christ* was buried in linnen onely.

Doctrine.

They covered the face with a Naphin, *Ion.* 11. 44. as ye may see in *Christ* and *Lazarus*, *Luke* 24. 12.

Man after his fall, his body was covered, but becaute there remained some sparkles of the image of *God* in his face, the face is uncovered; but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, *2 Sam.* the last.

PARAGRAPH

PARAGR. XV. Diatriba I.

The place of their Burials,

They buried them without the Citties.

The widdow of *Naim* her sonne, was carried out of the City to be buried, *Luke 7. 12.* So the *Levites* buried without in all their fieldes, and the possessed remained alwayes amongst the tombes, *Luke 8.*

The faithfull were buried by themselves.

Hence came this phrase, *to be gathered to their Fathers.* *Gen. 25. 8.* Therefore *Kiriath-arbang*, *Gen. 23. 2.* was called the City of foure, because foure were buried there, *Abraham, Isaac, Jacob, and Joseph.*

Psal. 26. 9. Gather me not with the wicked; as the bodies of the faithfull were laid together, so are their soules gathered together, this is called *ligatura viventium*, the bond of the living: The soule of my Lord shall be knit in the bundle of life. *1 Sam. 25.* But the soule of my Lords enemies shall be in a sling: the first is called *Aposheca viventium*, the chest of the living: the other is a sling in the which the soules of the wicked never take rest, but are tossed about continually, whereas the soules of the faithfull rest under the throne of God.

▪ This was the chiefe reason why the rich men in Rome refused *legem agrariam*, the parting of Lands, because they thought it a godlesse thing, that the Monuments of their forefathers should be sold to others: And those who sold their lands amongst them, reserved alwayes this priviledge, that they might have place to be buried with their fathers; and although they sold their inheritances, yet they sold never their place of buriall. The Greekes called those who were not buried with their fathers, *αποτρίβεις*, out-buried.

They wrote upon their buriall, this *Diton: Sit anima eius in fasciculo vitæ, cum ceteris iustis, Amen, Amen, Selah.*

Canon.

Confir.

Canon.

Conf.

Illust.

u. Appian.

Pompon.

Q

Let

Let his life be in the bundle of life, with the rest of the iust, So be it, so be it, I wish.

CANON.

Their strangers they buried apart by themselves, in the common field.

CONFIR.

ACT. 1. 18. *This man purchased a field with the reward of iniquity.*

ILLUST.

They might not make a league offensive and defensive with the Heathen: secondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Resurrection: they waited for *techaia*, the rising to life, the wicked onely for *tekuma*, a simple rising; they for *αναβυσθιον*, a life againe, the wicked onely for *ανδραν*, an up-standing. The Syriacke calls the resurrection *nuchamah*, *dies consolationis*; the day of consolation.

After they buried the corpes, they spake some thing of the justice of God, and of mans sinne which merites death, and they prayed God in justice to remember mercy: then they gave a cup of consolation to the sad hearted.

They used in their Burialls to have mourning women, *Amos, 5. 16. Peritos lamentis Siticines*, skilfull in mourning, *Qui apud Sitos*, (id est, sepulchro conditos) canere solebant, that used to sing beside the tombes: they were called *Præfica*, also.

x Varro de Ling. Latin.

They used in the buriall of children, to play upon small Whistles, but in the Buriall of elders of age, to sound Trumpets.

y Persens.

γ *Tibia cui teneros suetum deducere manes,*
Lege Phrygum massa.

That is,

Whose use it was with musicke to convey,
The tender soules, the Phrygian mornesfull way.

= *Inbet,*

² *Tubet, inquit, religio, ut maioribus mortuis tuba, minoribus tibia caneretur: that is, Religion commands, our elders being dead, that we should blow a Trumpet, but when the younger are dead, onely a Whistle.*

Hence, *Math, 9. 23.* When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

^x *Anton. Nebress. de Voc. N. V. Test.*

PARAGR. XV. *Diatriba 3.*

How they called the place of Buriall.

They called their Buriall, for the indurance of it, *Domus seculi sui, Ecclesiastes 12. 5.*

The body is *Domus pernoctationis*, a lodging house: the grave is, *Domus seculi*, the house of age, because we rest long in it: the heaven is, *Domus aternitatis*, the house of eternitie. Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus aternas*, eternal houses: their houses they built them but slightly, and were called *diversoria*, Innes.

Psal. 146. 4. They call the grave *mans owne earth.*

He hath little right to any thing which hee hath here, because he is but a stranger. *Iudas went to his owne place, Act. 1. 25*, Hel is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Chajm*, *Domus viventium*, the house of the living, because they are given to the Lord there, and their bodies are resting in their chambers, *Esa 26. 20.* Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, *1 Cor. 15.* to be raised againe.

Thus farre have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

THE
[Faint, illegible text follows, appearing to be a list or index of names and titles, possibly related to a historical or literary work.]





THE SECOND BOOKE.

CHAP. I.

Of the sense of the Scriptures.



Aving now attained the meanes to come by the Sense of the *Scripture*: Wee come to the Sense of the *Scripture* it selfe, which is either *simple* or *compound*.

Compound, is not taken here to make two Senses out of one scripture (for that were contradictory:) but onely it shewes the diverse wayes how the severall parts of a *Scripture* have beene fulfilled, either literally or figuratively.

Some hold, that in a simple speech there cannot be two senses: but these distinguish onely betwixt the signification of the words, and the signification of the matter.

A Simple sense, is the sense, which agrees to one onely, and hath but one part (to wit, the literall sense) to make up one sense.

Canon.

1. *Thou wilt not leave my soule in grave; neither suffer thy holy one to see corruption, Psal. 16. 10.* this Scripture hath but one simple sense, for it agrees only to Christ, and no waies to David, *Act 2. 27.*

2. *I will establish his Throne for ever: Heb. 1. 8.* this can no wayes be applyed to David or Salomon, therefore it is a simple sense.

3. *Sacrifices and Oblations thou wouldst not have, Heb. 10. 5,* this no wayes can agree to David: *Psal. 40. 6. 7,* for he was bound to sacrifice; therefore onely to Christ.

Canon.

A compound sense, is that whereof there are two parts, literall and figurative, to make up one sense, which is fulfilled two manner of wayes, *Historicall* and *Propheticall* in the type, and literally in the thing signified.

1. *I called my Sonne out of Egypt Hos. 11. 1. Math. 2. 15:* this Scripture is true both of the Jewes and Christ, and it was fulfilled literally in them both.

2. *Here am I and the Children whom thou hast given me, Esay 8. 18,* in the *Hebrewes*, Chap. 2. 13. it is applyed to Christ and his Children; but first to Esay and his Schollers.

3. *A bone of it shall not be broken, Exod. 12. 46.* it was literally fulfilled in the Paschall Lambe, and also in Christ, *Iohn 19. 36.*

Canon.

Sometimes the compound sense is typically fulfilled in the Type, and literally in the thing signified.

1.

They cast lots upon my garments: Psal. 22. 18. Mat. 17. 35. it was literally fulfilled in Christ, but typically in David, (that is) they parted his honour and dignity, as if they were casting lots upon them.

2.

They gave me gall in my drinke, Psal. 69. 22. Math. 27. 34. it was literally fulfilled in Christ, but figuratively in David: (that is) they vexed him, as if they had put gall in his drinke.

Canon.

Sometimes it is literally fulfilled in the Type, and figuratively in the thing signified,

Then

Thou wilt bruiſe them with a Scepter of Iron, Pſal. 2. 9. it was figuratively fulfilled by Chriſt, and literally by *David, 2. Sam. 12. 31.* who bruſed the Ammonites with ſtailes of Iron.

Sometimes it is figuratively fulfilled in both.

He who eates bread with me, liſts his heele againſt me: this is meant of *Achitophel* and *Indas*.

A ſenſe againe, is either Hiſtoricall or Allegoricall.

An Hiſtoricall ſenſe, is that ſenſe which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra.

Behold Elias ſhall firſt come, Mal. 4. 5. The Iewes expound the words properly of *Elias Tübites, Mat. 17. 12.* when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*.

Beware of the Leaven of the Pharifees: Mat. 16. 6. The Diſciples tooke it properly, when Chriſt meant figuratively of their Doctrin.

Vnleſſe a man be borne againe, hee cannot enter into the Kingdome of God: that which Chriſt meant figuratively of Regeneration, *Nicodemus* takes it literally.

Vnleſſe a man be baptized with fire and the holy Ghoſt, he cannot enter into the Kingdome of God; Mat. 3. 11. that which *Iohn* meanes figuratively, the *Abyſſeni* take literally; when they Baptize their children, they powre-water upon them, and marke them with an hot Iron, as we doe our Lambs.

Some have gelded themſelves for the Kingdome of God: Mat. 19. 12. which words *Origen* taking literally, gelded himſelfe: whereas hee expounded almoſt all the reſt of the Scripture figuratively.

This is my body: The Papiſts take the words literally, when they ſhould be figuratively taken.

The literall ſenſe is then to be left, when it is contrary

Canon.

Canon.

Canon.

I
Iewes.

2
Diſciples.

2.
Naturall.

4
Abyſſeni.

5
Origen.

Canon.
Papiſts,

to modesty, piety, or good manners.

Contrary to modesty. *Esay* is bidden goe naked: *Esay* 20. 2. these words we cannot expound them literally, because it were contrary to modesty for him to goe naked: then he went naked, that is, hee wanted his Propheticall garment: So *Saule* 1 *Sam.* 19. was naked, (that is) he wanted his Military coate: so the young man fled naked, *Mar.* 15, (that is) wanting his upper garment, *Esay* was but naked in this sense.

Contrary to Piety. To cut off the right hand, and pull out the right eye: *Math.* 5. 29. 30. these words cannot be expounded literally, because it is forbidden in the sixth Commandement.

If thine enemy thirst, give him drinke, *Prov.* 25. 21. 22; these words are literally to be expounded; because this duty is commanded in the sixth Commandement: but *heape coales upon his head,* *Rom.* 12. 20. *Prov.* 25. 21, we cannot expound these words literally; for that were contrary to the sixth Commandement.

Contrary to good manners. When the Prophet *Ezechiel* was commanded to *eate his Bread bakt with mans dung,* *Ezech.* 4. 12: this literally was not fulfilled, because it was contrary to good manners, but onely in vision.

So when the Prophet *Hosea*, 1. 2. is bidden marry a whore, this was onely in vision, and not literally; for it had beene contrary to piety, and his calling.

An Allegoricall sense is that sense which the words meane not at the first; but that which the Author intends either in words or matter.

It differs from a Parable, an History, an example, an Apologue, a Proverbe, and a Riddle.

In an Allegory wee consider both the literall sense and the mysticall; but in a Parable there is but one sense signifying some other thing.

God hath so tempered the Scriptures, that hee hath not

1.

3.

Canon.

2.
Parable.

not onely expressed his will in words, but also in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent signifies the thing consequent; & the literall sense is fulfilled before the mysticall sense.

It differs from an *History*, for an History is the commemoration of a thing already done, and in it we consider onely, *Quid in facto dicitur what is to be done.*

It differs from an *Example*, for an Example is a part of a History, setting out one thing by similitude of another, taken onely from reasonable Creatures, 1 Cor. 10. *These are examples to us.*

It differs from an *Apologue*: because in it, examples are fained: in which we ascribe the actions of men, to brute beasts, or things without life: as, the Trees of the field went out to choose a King, *Judg. 9.* The Cedar of *Lebanon* married with the Thistle of *Lebanon*, 2 *King. 14.* and something is drawne out of this, which wee make use of, and it is called *improbatior*. In this wee consider not, *Quid in facto dicitur, sed quid in sensu, what is said to be done, but what in sense.*

It differs from a *Proverbe*: for a Proverbe is a short saying much in use, somewhat obscure, for the most part expressing by Metaphoricall words something unto us, & alluding to something, not distinctly expressed.

It differs from a *Riddle* which is an obscure Allegory, as, *Out of the eater comes meate, Judg. 14. 12.*

Whether is the historicall sense, or the spirituall sense more noble?

The spirituall sense is more noble, as in this, *Thou shalt not muzzle the mouth of the Oxe which treadeth out the Corne, Deut. 25. 4.* The Apostle gives a more noble sense: *Thou shalt not muzzle the mouth of the Minister who labours in the Gospel, 1 Cor. 9. 9.* When Jonathan shot

two

2.
History.

3.
Example.

4.
Apologue.

5.
Proverbe.

6.
Riddle.

Quest.

Answer.

two arrowes, and sayd to his Boy, *Bring these two arrowes*, 1 Sam. 20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of *David*: *propius* was the baser sense, but *David's* flight was the nobles sense.

Canon.

The mysticall sense of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

These are not properly divers senses, but divers applications of one sense to our instruction, faith, and manners.

Canon.
Allegoricall.

The Allegoricall application is, when the things in the old Testament, shadowe out some things in the estate of the new Testament; as, Gal. 4. 22. *Abrahams two sonnes, the one by a handmaide, the other by a free-woman, which (Paul saith) signifie the two Covenants, the Law and the Gospell.*

Canon.
Tropologicall.

The Tropologicall, is, when the thing delivered, signifies some other thing to expresse manners; as, *Thou shalt not muzzle the mouth of the Oxe*, (that is) *thou shalt not defraud the Preacher of his maintenance.*

Canon.
Anagogicall.

The Anagogicall application, is, when things literally expresse, doe signifie something in heavens blisse.

Psal. 95. 8. God swore in his wrath, that they should not enter into his rest: but *Heb. 4.* the Apostle concludes from this, *That unbelievers shall not enter into the eternall rest.*

a Chrysost. Homilia 17.

b Vivotat Lyranus ac
Bernardo.

Ipse conteret caput Serpentis, that is, 1. *the seede (Christ) shall tread downe the head of the Serpent*, Gen. 3. this is the literall sense. 2. *The Church shall tread downe the head of the Serpent*; that is, the Anagogicke sense; Chrysostome and Ambrose follow this. 3. *Reason shall tread downe Appetite*: that is, the Allegoricall sense; Augustine and Lyr follow this. 4. *The Virgin Mary shall tread downe the head of the Serpent*: this is the blasphemous sense, Bernard and sundry of the Papiests follow this. Beware to fall from the literall sense to the Allegoricall, and the Anagogicall sense,

sense, least thou fall at last to the blasphemous sense.

Every Scripture cannot have their divers applications: * *Nom ex legentis voluntate, sed ex scribentis auctoritate intelligenda est Scriptura*, The Scripture is not to be understood, according to the will of the Reader; but according to the authority of the Writer, and they should not be sought out, but when the Spirit of God hath applyed them.

Philos Judæus was a great affecter of these Allegories; as *Paradise* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Sense*, the *Serpens* to be *Delight*, the *Tree* of knowledge of good and evill, to be *Wisdom*, the *rest of the Trees* to be the *vertues of the minde*.

The Fathers have beene too great followers of this Allegoricall exposition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that *πανσπερμιαν* which *Anaxagoras* dreamed of, making *quidlibet ex quolibet*.

The Jewes divide the interpretation of the Scriptures three manner of wayes.

Gnal derech happoreth; per viam lectionis, by reading, they call this the Grammaticall or literall sense; thole who followed this were called *Carraim, lectores, Lectio-nary*, *ἀναγνώστης*, *Readers*; so they were called, *Bagnale pe-sukim, domini versuum*, the *masters of verses*: this Interpretation they compared to a Candle, by the light of which a man may finde a shining pearle; but the mysticall sense, they called it, the *shining Pearle*.

Mat. 5. You have heard of old, a Christ alludes here to their formes of teaching: First, they had *ἀκρόασις*, *auditionem*, when they heard the Law read and literally expounded unto them: Secondly, they had *ἁγαστα*, *extentionem*, the Interpretation of the thing they heard: when they gave the mysticall sense, Allegoricall or Anagogicall.

Canon.
Confir.
c Hieron. cont. Appion.

Illust.
Philo lud.

Canon.

Illust.

d Ant. Neb. in vocat
nos. Teß.

call, Christ would say, in none of these expositions have they taught you the right meaning of the Commandments.

Qual derech hamidreth: per viam interpretationis. By interpretation, this was not according to the literall sense, but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was my-
sticall and symbolically, they beganne to follow this kind of teaching. The Pharisees (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions *deutegores*. The Sadduces followed the literall sense throughout *Moses Law*.

The third way of Interpretation, was *Qual derech Hacabala, per viam cabala*, by obscure writing: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posterity; this sense was like the Anagogicall sense.

Secondary lawes or traditions of men.

3.

Hellen who taught traditions, he was called *Profanus*, *Sammas* his opposite, was called *Disputator*, for the rent which he made in the Church.

CHAP. II.

Of the manner how to observe Doctrine out of the Scriptures.

Canon.

Illustr.

* *Tales lib. 1. c. 100.*

Canon.

IN a speech wee consider first the veritie or falshood of it: secondly, the propriety of it: thirdly, the spiritualitie of it.

The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes* speake) upon the which all things are turned:

Of the gathering of Doctrine from affirmations in a Text.

WHEN the Scripture affirms a thing earnestly, they use a double affirmation.

1 Kings

1 Kings 10.21. So they say, *Amen, Amen*; Matthew hath *ἀμὴν καὶ ἀμὴν*, verely, Math. 5.26. and the other Evangelist *ver*, indeede, Mark. 9.1. Luk. 9.27. this they did that they might be beleaved the more, they were so sparing of heir Oath.

An affirmation must be distinguished from an Hypotheticall or conditionall Proposition.

A conditionall Proposition doth not simply affirme; therefore conclusions gathered from it, as it were, affirmative, hold not: as in this, *If he finde some uncleannes in her, let him write her a bill of divorcement, and put it in her hand, and send her out of his house, Deut. 24.1.* The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the speech is onely Hypotheticall.

If he tarry till I come, what is that to you? Ioh. 21.22. The Disciples gathered from this, that *Iohn* should not dye till Christ came againe.

If Daniel, Neab, and Ioh were among them, Ezech. 14.14. The Papiſts gather hence, that the Saints departed intercede for the Saints living.

An hypotheticall Proposition presupposes not any veritie of the simple proposition; but considers onely the connexion, therefore those who reason, *If the Miracles which were wrought in thee, had bene done in Tyre and Sydon, they had repented long agoe, Math. 11.21.22.* that there was some inclination in Tyre and Sidon to repentance, are mistaken.

If these hold their peace, the stones would speake, Luke. 19.37. It will not follow hence, that there is any inclination in the stones to speake.

An hypotheticall Proposition, the truth or falshood of it, depends upon a simple enunciation in which it is resolved: therefore those who hold that there is an *hypotheticall Proposition contingent*, which may bee either true or false, are deceived.

Confr.

Canon.

Canon.

Canon.

Canon.

If

If a speech be affirmative, the exception is negative; if the speech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 King. 15.5. Here the speech is affirmative, therefore the exception must be negative, *in the matter of Vriah, he was not a man according to the heart of God.*

Christ was like to us in all things, except sinne, Heb. 4. 15. therefore in sinne he was not like to us.

I would ye were like to me in all things, except these bands, Act. 26. 29. therefore, in these bands I would yee were not like unto me.

*Of the gathering of Doctrine from Negations
in a Text.*

Canon.

THe Negatives in Scriptures denie not, sometimes, simply, but onely the comparison.

Gen. 32. 28. Ye shall not be called Jacob, but Israel; that is, Ye shall be rather called Israel than Jacob.

Matth. 9: 13. I will have mercy, and not sacrifice; that is, I will have rather mercy than sacrifice.

Prov. 8. 10. Buy wisdom, and not gold; that is, rather wisdom than gold.

Luk. 14. 13. 13. When you make a Feast, bid not your Brethren, but the poore; that is, rather the poore than your Brethren.

1 Cor. 1. 17. He sent me not to baptize, but to preach; that is, rather to preach than to baptize.

Doctrine.

This teacheth us, that the chiefe part of a Pastors dutie is Preaching.

Canon.

Their Negatives denie not, sometimes, *simpliciter*, but onely *modum*.

Iob. 16. 24. Hitherto ye have asked nothing in my name; that is, ye have not directly asked in my name: they asked implicite, and indirectly, when they looked to the Arke, and when they sought for his servant Davids sake; but they asked not by the name of Iesus Christ explicite.

Those

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceived.

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and Figures,* Heb. 8. 11.

Their Proverbiall speeches deny a thing commonly; but not alwayes.

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruit of it,* Deut. 28. 39.

The Disciple is not above the master, Matth. 10. 24. that is, usually he excells not; yet *David,* Psa. 119 excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiō of a thing, with the denyall of the contrary, to shew their earnestnesse.

Esa. 37. Set thy house in order, for thou must die and not live; that is, *certainly dye.*

Deut. 33. 6. Let Reuben live & not dye, that is, *certainly live.*

Prov. 30. 11. He who curseth his Father and his Mother, and blesseth them not; that is, *certainly curseth.*

Be not faithlesse but faithfull; that is, *certainly faithfull.*

1 Sam. 1. 11. If thou remember me, and forget me not; that is, *if thou certainly remember me.*

This teacheth us, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets have beene with his servants.

Some of their Negatives denie onely, according to the conceit and opinion of the hearers.

Mat. 22. 33. God is not the God of the dead, but of the living; (that is) of such dead, whom the Sadduces thought dead, who should never rise againe.

It is not my Doctrine, but his who sent me: (that is) *It is not mine as ye take me to be a mere man.*

Doctr.

Ioel 2. 28.

Canon.

1 Cor. 9. 7.

Canon.

1.

2.

3.

John 20. 27.

4.

5.

Doctr.

Canon.

2.

1er.

Ier. 7. 1 commanded you nothing touching sacrifice, (that is) *Cum opinione cultus, ut vos putatis*, with opinion of worship, as you thinke. They thought the very sacrificing pleased God.

CANON.

Sometimes the negative is onely understood in such a cause.

Psal. 7. There is no iniquity in my hands (that is) touching Saul.

Gen. 31. Speake neither good nor bad to him (that is) touching his returne to thee.

CANON.

When the note of denyall is put with the Verbe, it denies wholly.

1

Non est qui facit bonum usque ad unum, id est, nullus.

Psal. 14. 3. There is not one that doth good (that is) none.

2

Non iustificabitur in conspectu tuo omnis vivens, id est, nullus. *Psal. 143. 2.* All men shall not be justified before thee (that is) none. So *Dan. 11. 37.*

4

Non est impossibile apud Deum omne verbum, id est, nullum: *Luk. 1. 37.* Every word is not impossible, (that is) no word.

Nisi abbreviarentur dies illi, non servaretur omnis caro, id est, nulla: *Matth. 24. 22.* All flesh should not be saved, (that is) no flesh. Therefore Bellarmine (who holds that there is no difference whether the note of deniall be set before the Verbe or after) erres: Reading, *Ei qui operatur, merces imputatur, non secundum gratiam, sed secundum debitum*, to make the better for his purpose, in establishing some merit in man, before righteoufnesse be imputed to him by grace. *Rom. 4. 4.* the true reading, is, *Merces non imputatur.*

CANON.

When the Negative is joyned with the Particle, then, it denies not universally.

Non omnis qui dicit Domine Domine, intrabit regnum celorum: *Math. 7. 21.* id est, aliquis intrabit, aliquis non: Not every one that sayes unto me, Lord, Lord, shall enter into the

the Kingdome of heaven, (that is) some shall enter, and some shall not enter.

The Negative denies (sometimes) but in comparison.

Ephes. 6. we wrestle not against flesh and blood, (that is) in comparison, Not so much against flesh and blood.

Non sic] non negat modum, sed negat simpliciter: this Negation (not so) denies not the manner, but it denies simpliciter.

2 Sam. 2. Ye should not have taken away the prey so: (that is) Ye should no wayes have parted the prey.

Psal. 147. He did not so to any Nation: (that is) He did it not at all to any Nation. So Math. 9. 33. and 18. 14. οὐτως, rem ipsam negat, non modum.

When the note of deniall is set betwixt the finite and the infinite Verbe, then it certainly denies. *Gen. 3. comedendo, non comedatis.* So where it is placed before the finite and infinite, *Gen. 3. Non comedendo comedetis.* So *Psalms. 49. Non redimendo redimet fratrem suum.* Therefore those who gather, *When the negative is placed before the finite and infinite, then it denies but doubtfully, seeme to be mistaken.*

Of a double Negative there will follow a double affirmative, and of a double Affirmative, a double Negative, but not an Affirmative, and a negative.

Melchisedek had neither beginning nor end of his dayes, Heb. 7. 3. therefore other Priests have both a beginning and an end of their dayes: but it will not follow Affirmatively, and Negatively: Other Priests have a beginning of their dayes, but not an end.

The unjust Iudge feareth neither God nor man, Luk. 18. the Affirmative, The just Iudge feares both God and Man; but it will not follow affirmatively and negatively, The just Iudge feares God, but not man.

Some sinnes are neither remitted in this life, nor in the life to come, Matth. 12. 32. the affirmative, Some sins are remitted

CANON.

Confr.

CANON.

1

2

CANON.

Canon.

1.

2

3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, some sinnes are not pardoned in this life, which are pardoned in the life to come, as the Papiſts conclude, in Purgatory.

f Bellar. de Purgatorio.

To confirme this, we may use Bellarmines owne comparison: ^f Philip King of Spaine, pardons some sinnes both in Spaine and Bruxels; other sinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, some sinnes he pardons not in Spaine, which he pardons in Bruxels.

CANON.

If a negative be true, the affirmative must be false, & contra, by the rule of contradiction.

Thou wilt not leave my soule in grave, or hell, neither suffer thy holy One to see corruption, Psal. 16. This negative is false of David, for Peter sayes of him, Act. 2. That he saw corruption; and that his buriall was there to this day: then the affirmative must be true of Christ, that he saw no corruption, neither was his soule left in the grave, or hell. Here by the rule of contradiction, is proved that Christ went not downe to hell, (contrary to the Papiſts) for Sheol signifies that same of Christ, that it signifies of David, to wit, the grave.

CANON.

If a speech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, Heb. 5. 4. therefore, he that is called as Aaron was, takes this honour upon him.

CHAP. III.

Of the gathering of Doctrine from the proprietic or manner of speech in the Scripture.

CANON.



He proprietic and phrase of the speech in Scripture, is a profitable helpe for to gather Doctrine by.

Inst.

1. When a speech is spoken μεταφορικώς, borrowing a word

word from one thing to another. 2. When it speaks *ἐμπατικῶς*, by way of excellency. 3. When it speaks *ἐλλειπτικῶς*, suppressing some thing. 4. When it speaks *ἐυσχημονῶς*, when in modest tearmes it utters uncomely things. 5. *σχλευασμῶς*, *ioculariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it speaks a thing *per ἐννημτυν*, by a comly sort of speech. 7. When it utters a thing *per μετασχηματισμον*, by representation of a thing. 8. When it speaks *παθητικῶς*, in passion. 9. When it speaks *ὑπερβολικῶς*, excessively. 10. *Per ἐντελισμῶν*, abjectly of a thing.

The Scripture speaks of God, *humanitus*, borrowing from man sundry things.

1. Hands, feet, eyes, are attribute to God, *per ἀνθρώπου μορφῆαν*. 2. Passions, as joy, anger, repentance, *per ἀνθρώπου πάθειαν*. 3. It brings him in, sitting in judgement after the manner of men, *per ἰδιοποιαν*, as, *I saw the Lord sitting upon the throne, and the Angels about him*. So *Psal. 68. To him who rideth upon the most high heavens*.

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that we are best acquainted with: for if the Scriptures (because we cannot conceive what our owne soule is) expresse the soule by the members of the body, *Every knee in heaven shall bow to the Lord, Phil. 2. 10*. So the rich Glutton desired *Lazarus to dip the tip of his finger, and coole his tongue, Luk. 16. 24*. Farre lesse can we conceive of God, unlesse the Lord speake to us by things which we are most acquainted with.

If it be said, that, this way we may take up a wrong conception of God:

I Answer,

There is a threefold conception of God.

1. *Adequatus conceptus*, when God conceives himselfe fully, as he is, neither Manner nor Angell can this way take him up. 2. *Analogicus conceptus*, although we

R 2

cannot

Canon.

Illustr.

μεταφορικῶς.

I.

1 Ring 22. 19.

Doctrine.

Object

Ans.

3. *Allegor. metaph.*

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceive him fallely, painting him like an old man.

Judg 13. 26.
Gal 4. 20.

Doctrine.

The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from above, is the mother of us all: this is a Metaphoricall speech.

As no Village about Ierusalem, might have claimed this title, to have bin called the Mother of the Townes about; so no particular Church can bee called simply the Mother of other Churches. The Iewish Church calls the Gentiles their Sister; *we have a little Sister, what shall we doe for her? Cant. 8. 8.* This Prerogative belongs onely to Ierusalem, which is from above.

Canon.

The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *haides*, doth not properly, first signify the estate of the damned; and then of a Metaphor, the grave, as the Papists hold; but contrarily, first the grave, and then the state of the damned.

Canon.

II.

Expositio.
Conf.

The Scripture when it speakes of God, it speakes by way of excellency of him.

High Mountaines, it calls them *Gods Mountaines*, *Psal. 80. 11.* for all Cedars, it calls them *Gods Ceders*, so *1 Sam. 9. 11. faciam cum ipso bonitatem Dei, id est, maximam*: so *Moyse was faire to God*, that is, *very faire*: so *Nimvie was great to God*, *Jonah 3. 3.* that is, *very great*: so *strong to God*, *1 Sam. 28. 2.* that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *Iah*; to increase the signification of it, *Ier. 2. 31. Cant. 2. 8.* and sometimes with *El*, *2 Sam. 23. 20.* So, to shew the vanity of things, they call them after the name of Idols, *Iob. 4. 13.*

Illustr.

We come to the knowledge of God three manner of wayes.

wayes. I.^h *Per viam negationis*, God is not this nor this; Ergo, He is this: we proceede here, as the carver of an Image doth, when he heweth off from the stone, this and this, to make it this. 2. *Per viam causationis*, as when we take him up by the effects. 3. *Per viam eminentia*; what excellent things we see in the creatures, that leades us to take up what excellency is in God.

This teacheth us when wee see any excellent thing in the creatures, let us not rest there; but elevate our minds to the infinite beautie and greatnesse that is in God.

Sometime the Scripture teacheth us by silence altogether, and sometimes by defective speeches not expressing the full sentence.

The holy Ghost, when he passeth by the parents of Melchisedech, Heb. 4. Gen. 14. betokeneth great mysteries.

Although God had appointed sixe Tribes to blesse, and sixe to curse, Deut. 26. 27. yet they expresse not the blessing.

This was to teach them that they should looke to him who should come after to blesse, and that the curse was by the Law, and not the blessing.

For reverence of God, the Scripture omits sometimes the name of God.

At the right hand of the power, Mark. 14. 62. but Luk. 22 63. At the right hand of the power of God.

This should teach us to sanctifie the name of God.

Why doe the Iewes never reade the name of God, Iehovah, but Adonai, or Elohim for it?

The reason why the 70. translated it *κύριος*, Lord, and not Iehovah; seemes to be thus: because it could not be expressed well in the Greeke tongue, for the Greeke tongue wants the aspiration *h* and *h* expresses not *h* as David, *David*, *Valerius*, *Diocletian*: this made the name Iehovah first to be called *ἀνεκφώνητον*: but it was never the Lords mind, that it should never bee expressed: but it

h *Alfred, Metaph.*

D ostr.

Canon.

III.

h *Metaph.*

Doctr.

Canon.

Doctr.

Quest.

Ans.

i *Drus. quest.* When the name Iehovah is expressed, they call it *Shem* *Hampers.*

*Tetragrammaton est
Elohim, & legitur pro
Iehovah, quoniam habet
nomen Sheva sub Aleph.
Nam litera gutturalis
nunquam habet sub
se nomen Sheva. Per.
Causa, ut videtur.*

came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum semper sanctum*, because it borroweth it from *Iehovah*; but *Adoni Dominus meus*; and *Adonai Domini mei*, cum *Patach*, are *semper prophana*; and they hold that none might pronounce this name *Iehovah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because he expressed the name *Iehovah*: *Levit. 24*. And since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iave*, and sometimes *Iahave*. They hold that the pronunciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

Canon.

In their imprecations they expressed not the cause.
God so doe to me and more. Iob 1, the Divell expresseth it not; and the Lord himselfe, *If they shall enter into my rest.*

Doctr.

This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

Object.

The people in the Captivitie seemes to have expressed the oath: for they say, *If we forget thee O Ierusalem, then let our tongue cleave to the roose of our mouth. Psal. 137*.

Ans.

h Buxtorf. Gramm.

This^k Imprecation was not expressed, when they were scoffingly urged by the Babylonians to sing; but afterward when the *Psalm* was penned in remembrance of this mockery: as if they should say; The *Babylonians* desired of us songs of mirth when wee were in sadnesse, but wee had rather that our right hand had dryed up, and our tongue had cleaved to the roose of our mouth, than we had pleased them in singing.

Object.

If I have done this, then let the enemy pursue my life, Psal. 74. It seemes here that *David* expressed the curse.

Ans.

Here *David* expresses not the curse, but defends his innocency, desiring to be freed from his enemies: As if
he

he should say ; If I had done these things, then they had had just cause to pursue me ; but seeing I am not guiltie of any such thing, but rather I may say, I have deserved well at their hands, therefore I desire the Lord that He would free me from them.

For modestie sometimes they suppress a thing.

When thou goest to the field, take a Paddle with thee, Deu. 23.

15. The Scripture suppresses what to doe in the field, for modesty, to wit, *to ease nature.*

This teacheth us that we should be loth to speake of filthie things, either naturall or sinfull. The Schoolemen when they speake of the sinne of *Sodome*, they call it *mutuum peccatum*, a dumbe sinne, not giving it the owne name.

When the Scripture expresses filthie actions, either naturall or sinfull, it expresses them in comely tearmes.

Iud. 3. 24. Ehud was covering his feet : that is, easing nature : for they had long coates which covered their feete when they eased nature. *Targum. Ipse fecit necessitatem suam : He was doing his needs.*

Hosea 8. A vessell in the which there is no delight : thus they call a chamber-pot, or a stoole of ease, for modestie.

So *2 Sam. 19. 24. Mephibosheth had not made his feete :* that is, *He had not washed them.* So him who had the running of the reines, or *gonorrhoea*, for modestie of speech, they said of him, *σωματικὸν ἢ παθεῖν*, that he suffered some bodily thing.

As they were modest in their speech, so in their practise and doings.

2 Sam. 25. 22. He shall not leave one to pisse against the wall : that is, *He shall not leave a young boy :* for such was the modestie of the men when they came to age, that they went aside where they might not bee seene ; but the little children which were not ashamed stood up against the

Canon.

Doctr.

Canon.
IIII.

εὐσχημορίας.

Canon.

wall. It is not meant of a dogge here. *Targum* translates it. *filium intelligentem*, a child of understanding.

When they speake of adulterie and sinfull uncleanesse, they expresse it also in modest tearmes.

* *Arare in eo obsecans.*

If ye had not plowed with my Hoiser, *Judg.* 14. 18. That is, If ye had not lyen with *Dalila*. So the Latines, *fundum alienum** arat; He tills another mans ground. So by grinding, *Iob.* 31. 10 Let my wife grinde to another. So *Gen.* 19. 31. And we have none to goe in to us after the way of all flesh; *via omnis carnis*, they call it modestly, lying with a woman.

Targum. Ruth 2 for mod stie calleth mem-
brum vii. e. scilicet cir-
cumcisionis. Vide. 7. pre-
cepta Noach. et decem
membra radica.

Stollen waters are sweete, *Prov.* 9. 17. that is, adulterie. They call adulterie and filthie lust, water; as *Moab*, of his fathers water. And the Latines, *Abstine ab aqua aliena*; Abstaine from another mans conduit: and it is called *aqua furtiva*, stollen water.

* *P. proptuendit.*
Esay 7. 20.
Deut. 28.

And it is to be marked, that such is the puritie of this holy tongue, that there is no proper name in it, by the which the sexe is distinguished, as in other languages: * as the mans yard is onely called his nakednesse, his flesh, his seete, the haire of his seete, that is, of his prerie parts: so the womans is called her fountaine, *Levit.* 15. 19. *Mark.* 5. 29. and her thigh, *Num.* 5. 27. and her cisterne, *Esay* 51 and her skirts, *Nahum.* 4.

Distr.

This teacheth us as we put honour upon our shamefull parts, 1 *Corinthians Chap.* 12. to the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon.

In speaking of idolatrie and spirituall whoredome, the Scripture expresseles it in plaine tearmes.

Ezech. 16. Thou hast spread thy legs under every greene tree.

Ezech. 23. *Fluxus equorum, fluxus tuus*: Thy issue was the issue of an horse.

Ezech. 23. Thou covetedst the issue of an Asse.

This

This teacheth us, that idolatry is such a subtil thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expresse it in plaine termes, that we may abhorre it the more.

When God would vilifie sinne and sinners, he speaks basely of them, with an holy kinde of taunt.

Num. 23 God shall destroy the *Sonnes of Sheth*: that is, the *Moabites*, who stood behinde *Balaams* backe, (as yee would say) the *sonnes of the buttocks*: and the Hebrewes say, they were so called, because they were onely begotten by the flesh; they were not the *children of the promise*, as the *Israelites* or, the *sonnes of the buttocks*, that is, *loathsome excrements*, the Lord abhorred them as the very excrements.

They of *Eckron* called their God *Baalzebub*, the God of *Sacrifice*; but God in disdaine called him, * *Baalzebub*, the God of *flies*: and Christ in the New Testament, *Math. 9.34.* * *Baalzebul*, the God of *dung*.

They of *Moab* called their God, *Baalrogez*, the God of *thunder*; but, *Num. 25.8.* the Lord in scorne called him, *Baalpeor*, the God of *opening*, or of a * *cracke*: they called their God *Βρομνις*, the God of *thunder*; but the Lord called him *Baal* *περὶ θύρας*.

This teacheth us, in how great contempt wee should speake of idolatry.

The Mount Oliver was called, *2 King. 23.14.* *המשחת* the hill of *spoile*: but because Idolatry was set up there, the Lord by an holy taunt playes upon the name of it, and calls it *המשחת* the hill of *corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad-man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him *Σαρδαναπάλω*.

This teaches us that it is lawfull sometimes to give a quip or taunt to beastly sins or Idolaters.

Sometimes

Doctr.

Canon.
V.

σκληρασμα.

Hakumi.

* They would not call their owne God so basely.

* *Zebul* in the Syriack is called *Stercus*.

* *Crepitus*.

m Scaliger in *Elencho*.

Doctrinc.

hammischeth.

hammischeth

Doctrinc.

* *εὐχολογία*, est id quo *virifumus*, *virile*.

Canon.
Εὐφρανισμὸς.

Sometimes the Scripture expresses things by their contraries, especially in swearing.

1 King. 21. 13. *Naboth had blessed God*: that is, cursed God.

Iob, 2, 9. *Blesse God and die*; that is, *curse God*, So *Ptolemaus Philopater*, who killed his father. This kinde of speech differs from *Ironia*, for the contrary is knowne in their speeches by the sense; but in *Ironia* the contrary is knowne by the gesture.

This teacheth us that we should abhorre cursing.

Sometimes the Scripture speaks in the person of another, when it is meant of him that speaks.

I know a man who was taken up to the third heaven, 2 Cor. 12, 2. *Paul* will not say of himselfe, that hee was taken up to the third heaven.

1 Sam. 2, 27, *There came a man of God to Eli. Samuel* will not say of him-selfe, that he the man of God, came to Eli; and yet it is holden generally, that it was *Samuel* who came to Eli.

Iob. 13. 23. *The Disciple who leaned on the bosome of Christ. Iohn* will not say, that he himselfe leaned on the bosome of Christ for modesty.

This teacheth us that of *Salomon*, Prov, 27, 2. *Let another mans mouth praise thee, and not thine owne.* When *Matthew* speaks of the entertainement which hee gave to Christ in his owne house, *Math*, 9. 10. marke how sparingly he speaks of it. *That he came home and ate bread in Levies house*: but when *Luke* speaks of it, he sayes, *And Levi made a great feast to Christ*, Luke 5. 27. 28. 29.

But *Moyes* writes of himselfe, that hee was the meekest man in the world? Num. 12. 3.

Moyes durst not hold backe that commendation, more than he durst in other places not set downe his owne blemishes; to let them see, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Doctr.

VI.

περ μεταχρηματισμῶν.

Canon.

1

2

3

Doctrine.

Object.

Answer.

Secondly, the Scripture taxes another man in the person of him that speaketh.

1 Cor. 4. 6 Paul in his owne person, and in the person of Apollas, findes fault with the schismaticall and false Teachers in Corinth.

This teacheth us that there is great wisdom required in reprovng.

The Scriptures speakes somethng in passion.

וְאַתָּה תְּדַבֵּר עֵלֵינוּ *Tu autem loquitor ad nos, Speake thou to us: Dent. 5. 27.* These are the words of the people speaking in perturbation.

And if וְאַתָּה thou deale thus with me, kill me I pray thee, Num. 11. 15.

These are the words which Moyses speakes to God in the feminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to serve God.

The Scripture sometimes teacheth us by hyperbolike and exceeding speeches, either in excessse, or in defect.

In excessse: If all that Christ had done were written, the world would not containe it, Ioh. 21. So. The men of Benjamin could hit at an haire, Iudg. 20. 16.

In defect: I am a worme and not a man, Psal. 22.

This teacheth us, that there is a naturall infidelity in man, to misbelieve, which makes the Lord to use such excessive speeches.

They speake lesse and understand more.

The father of the foolishh reioyceth not: Prov. 17. 21. that is, he is very sad.

It is not good to accept persons in iudgement; Prov. 24. 23. that is, it is very evill.

He will not hold him guiltlesse who takes his name in vaine: Exod. 20. 7. that is, he will certainly punish him.

It shall not be remitted in this life, nor in the life to come: Math. 12. 32. that is, it shall be certainly punished.

This

Canon.

Doctrine.

Canon.

VII.

Παθῶμαι.
Vesit tedabber alemn.

Doctrine.

Canon.

VIII.

ὑπερβολαίς.

Doctrine.

Canon.

IX.

κατὰ μέτρον.

1

2

3.

4

Doctrinē.

This teacheth us, that we should bridle our affections, and moderately utter our passions.

Canon.

X.

Sometimes the Scripture teacheth us διαφοριστικῶς, by distinction.

It puts a difference betwixt the revelation of God to those who were not Prophets, and those who were the Prophets of God. When it speakes of the first sort, it sayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it speakes of the second sort, it sayes, *The word of the Lord came to them: Thus saith the Lord: The hand of the Lord was upon them.*

Doctrinē.

Hence the Jewes gather, that Balaam had lost the gift of Prophecy now, and was onely a Divinor: (So the Scripture cals him, *Ios. 13. And they killed Balaam, the son of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua quærens, aures amisit, The Camel seeking hornes, lost her eares:* that is, Balaam seeking preferment, lost the gift of Prophecy.

Canon.

XI.

Sometimes the Scripture speakes as the people conceives of a thing, κατὰ δόξαν ἡμῶν.

Gen. 3. The Scripture cals the *Angels, Cherubims*; because the people were most acquainted with Cherubims in the Tabernacle.

1 King. 10. 18. And Salomon made a throne of teeth. The Scripture cals the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as * *Varra* cals them, and grow not straight up as the hornes of other beasts: they serve the Elephant for the same use that hornes doe to other beasts. And as the Hart casts his hornes every third yeare; so doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezee. 23.* they are called *Filij egressuum*, because men tread upon them when they are hidden in the ground;

* Quos multi dentes resupinatus cornua resupinata.

ground; this is the most excellent Ivory.

Marke; 1. 32. And the Sunne was dipping: because to those who dwell about the Sea-side, the Sunne seemes to dip in the Sea when it goes downe; therefore the holy Ghost useth this phrase.

This should teach Preachers to submit themselves to the capacity of their hearers, and to speake to them as they can conceive. There is a Proverbe in the Talmud, *That it is easier for an Elephant to goe through a needles eye:* which Christ repeates thus, *It is easier for a Camel to goe through a needles eye:* Why? because the people of God in Iudea, were more acquainted with Camels than Elephants.

Sometimes the Scripture teacheth us, *περιπορευομαι.*

Psal. 139. 15. How wonderfully hast thou fashioned me below in the neather parts of the earth? that is, *How am I conceived?* So *Ephes. 4.* Christ is sayd to come downe into the lower parts of the earth: that is, into the wombe of the Virgin Mary.

This teacheth us the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth.

The Scripture sometimes teacheth us, *per εἰσοπταίναν*, *προσωποπταίναν*, and *ἐἰσολπαίναν*.

Per εἰσοπταίναν, when the Scriptures bring in the Lord sitting upon a throne, as a King: *1 King 21. I saw the Lord sitting upon a throne.*

This teacheth us our great infirmity, that we cannot conceive the Lord, but by things that wee are acquainted with.

Per προσωποπταίναν, when the Lord is brought in, speaking to things without life: *Hic tum persona tum res finguntur:* as in the former, *Non persona sed mores.* O earth, earth, earth heare the Word of the Lord.

This teacheth us our great stupidity, that the senselesse creatures will sooner heare than man.

Doctr.

Canon.
XII.

Doctrinc.

Canon.
XIII.

Doctr.

XIIII.

Doctr.

Per

XV.

Doctrin.

Canon.

Ieshurun (uun) est dimi-
nuit.

Doctrin.

Per ἰδωκισμὸν, when the Scriptures bring in the dead speaking, as *Lazarus*, and the rich Glutton.

This teacheth us our great infidelity, that we will not beleve the Scripture of God, but would have some come from the dead to teach us.

Sometimes the Scriptures by a diminutive word, expresse great love and affection.

Let me die the death of the little righteous ones, Num. 23.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, Deut. 34. 5. *Moysses* died *Lepi Iehova*, *ados Iehova*, *At the mouth of the Lord*. The Chaldee Paraphrast paraphraseth it, *Ad osculum oris Iehova*: *At a kisse of the mouth of God*. So that death to the righteous, is a kisse of the mouth of God.

Sometimes it speakes disdainfully of a thing: And *Ezekiah* brake that * little peece of Brasse; 2 King. 18. 4. which was that huge brazen Serpent that was set up in the wilderness.

* Nebusotau.

Doctr.

This teacheth us how basely we should thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a little peece of wood.

CHAP. IIII.

Of the morall Instructions gathered from the Morall Law.

Canon.



OD taught his people their duties, by Precepts and examples.

Conf.

By Precepts which are contained in his Law.

Illust.

The morall Law hath sundry properties which no other Law hath.

First, it is a royall Law, *Iam*, 2. 8. because al were bound to walke in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod.* 12. 15. obliged all the Iewes at some times; as none might eate leaven at the passeover: some
of

of the Ceremonies obliged some of the Iewes at al times, as no Nazarite to drinke wine : *Num. 6. 3.* some of the Ceremonies obliged all the Iewes at al times; as no Iew in no place might eat swines flesh, *Levis. 11. 7.* but they never obliged the Gentiles.

The iudiciall Law onely obliged the Iewes in Iudea; *Deut. 10. 9.* No Levite might have a possession in Israel: yet *Act. 4. 36.* a Levite of Cyprus sold his possession, and laid it down at the feet of the Apostles; this Levite dwelling in Cyprus, might have a possession, although not in Iudea.

The iudiciall Law belonged onely to the people in Iudea, thereforeⁿ *Caroloſtadius*, who urged the Iudiciall Law to be observed in all Countries, did as those who would have one shooe to serve all sorts of feete: So the Iewes were to blame, who urged the observation of the Ceremoniall Law to the Gentiles.

It is a spirituall Law, it reaches to the internall finnes, as well as to the extrinall. *Math. 5. 28.*

It condemnes not onely *passiones*, but, *propassiones*: That is, *subitos animi motus, sed non diuturnos, suddaine motions in the minde, but not continuing.* As the Sunne shining lets us see the little atomes or moats, which are the least things that we can discern: so the bright Law of God lets us see the smallest things to be sinne even before they come to consent. If a man had smitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it took order with the internall hatred of the heart.

This puts a difference betweene this and all other Lawes. The Civilian sayes, *Cogitationis poenam in nostro foro nemo luat*; Let no man be punished in our Iury for a cogitation. A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not so

Doctr.

n Caroloſt.

II.

I

Doctr.

in

o Ioseph.
p Polyb.

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisees could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew 5.* And *Iosephus* seemes to be a Pharisee in this point, ° finding fault with the sentence of *Polybius*, who said, that *Antiochus* perished miserably, because hee thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because hee would have done it, but if he had done it.

2.

This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat. 5. Rom. 7.*

1.

From the least to the greatest, *Ye shall not revenge, Lev. 19. 18.* All sort of revenge is here condemned: First, the Pharisees revenge, *tooth for tooth, and eye for eye, Mat. 5:* Secondly, *Cains* revenge, *seven for one, Gen. 4.* Thirdly, *Lamechs* revenge, *seventy for one, Gen. 4.* Fourthly, *Sampsons* revenge, *three thousand for one, Iudg. 16. 28, Now let me be revenged for one of mine eyes, and he killed three thousand.*

2.

The antecedents and consequents of sinne.

The occasions or antecedents of sinne, *Jacob, Gen. 35, 4,* must bury the care rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their forceries, they burnt their Bookes.

Talm Babylou.

The consequents of sinne: *Ye shall not revenge, neither remember. Levit. 19. 18.* Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *visio*; but if hee say, loe here it is, I will not doe to him, as hee did

did to me, when he refused me his hatchet the last day, it is *retentio*, although it be not *ultio*. *Ier. 3. 5. Servare* is put for * *servare iram*.

There is nothing that we keepe so well in minde, as iniuries.

The Morall Law is perpetuall : * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes : but the Morall Law is perpetuall.

If the Morall Law be perpetuall, how is it that God hath given a dispensation to some to breake these commands ?

Scotus marks well, that the Law standing in force, it implies a contradiction to dispense with it : but by dispensation, he understands onely the revocation of it for such a time, to such a person.

The * Law of Nature (saith he) is taken two manner of wayes ; strictly, and largely : Strictly, which by necessarie and evident consequences are concluded : Largely, which inferres not a necessarie and evident consequence as the first.

Of the first he gives an Example, *The whole is more than the part*, therefore a house is more than any part of it : this consequence followes in the strictest signification : so good is to be embraced, therefore evill is to be shunned.

Of the second he gives this Example, *We ought to live peaceably with others in the Common-wealth*. Of this principle, it will not follow necessarily, therefore *possessions are to be divided, or not to be divided* : for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth ; but because people are much given to selfe-love therefore division of goods is a good meane, to make the people live peaceably together.

* *μηνοναι*, the contrary is *ἀμυνσι*.

Doctrine.

* *Abrogare legem* ; derogare : & *obrogare*.

Quest.

This is to mitigate the extremities of the Law.

Ans.

g *Scotus*.

S

So

So (saith hee) this conclusion, followes necessarily in the strictest signification, *God is to be worshipped*, therefore, *we cannot worship an Idoll*. But this followes not in the strictest signification, neither hath it *intrinsecam connexionem*; *God is to be loved*, therefore *man is to be loved*; there is onely a conformity betwixt these two,

Quest.

Is it not sinne to kill thy neighbour?

Scotus answers, this siame comes by revelation of a new Law by God himselfe: so the precepts of the second Table are so neere unto the first principles, that they are called the Law of Nature in the largest sense; and Reason teacheth all men to keepe the same, as neere unto the first Principles.

The Precepts of the first Table cannot be dispensed with, without a staine of his owne holynesse, for they are the Principles of nature in the strictest sense. God cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idoll.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holynesse; but freely he wills or not wills the same, without any staine of his holynesse. *God is to be beloved*, therefore, *A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest.

But did not God dispense with the Israelites, when he bad them borrow the Egyptians Jewels? *Scotus* answers, that there was not a dispensation here from the eight Commandement; but only a revocation to them for that time, and in such a case, they being oppressed so long, and their wages kept from them, the Lord takes these Jewels and gives them for their wages.

Obiect.

But it is said of the Ceremonies, that they shall endure for ever?

1. There

1. There is *Proprie aeternum*, as God. 2. *Aeternum ex hypothesi*; as Adams body had endured for ever if had not fallen. 3. *Valore aeternum*, as Christs sacrifice. 4. *Type aeternum*, as that which was a Type of eternall thing, *Exod. 12. I shall give you Canaan for a possession for ever*: because it was a Type of the eternall inheritance. 5. *Catachrestice aeternum*, that which endured long, was saide to be eternall, as *Gen. 17. Circumcision is said to be a covenant for ever*, that is, for a long time, till the coming of Christ. The continuance of the Ceremonies, is of this last sort.

Answ.

After the death of Christ, first, the Church used Ceremonies, *non propter se, sed propter aliud, not for themselves, but for another end*: as when Paul shaved his head in *Cenchrea, Act. 18. 18.* He did not shave his head as the Law of the Nazarites required; for he should have gone then to *Ierusalem*, and there to have shaven his head, and to have cast the hayre of his head under the Altar, and burnt it there: *Numb. 6. 18.* but he did it onely here for bearing with the weake Iewes, which he could not have done, if the Law had beene in vigour. Secondly, They kept these Ceremonies after the death of Christ, at *Ierusalem*, but not at *Antioch*: Paul findes fault with Peter for Iudaizing there. Thirdly, They kept them onely among the Iewes till the destruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to sacrifice after the death of Christ; but used onely some of these meaner Ceremonies, not for themselves, but for another end.

The Ceremonies were appointed for the Iewes untill the time of correction, and their infancy: therefore those who would apply them now to the Church, when shee is come to maturity of age, distinguish not the times aright: *Augustine* hath a very fit similitude

Doctrins.

1 Epist. 5. ad Marcell.
mm.

to this purpose; hee^e telles us of a diseased Youth, who came to that notable Physitian *Vindecianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the same disease againe, and he applyes the same receipt which he had used before in his youth, which had almost killed him: hee coming to the Physitian, said unto him, that he marvelled why hee would give him such Physicke which would hurt him? The Physitian demands of him when hee gave him that Receipt? he answers, when he was a youth, and withall shewed him that then it cured him, which was now likely to kill him: the Physitian replied, that the Physicke was not good, because it was not taken at his command, and that which was wholesome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandment of God) but now they are deadly, when we are become men in Christ.

4.

The 70. 17. 18. Indigent.

The Morall Law is equitable, it gives every man his owne, it requires a further dutie also that the use of our goods should helpe the poore in their necessitie: *Prov. 3. 27. With-hold not thy goods from the owner*: the poore are called *Bagnale tobb, Lords of thy goods*. There is a double right: *ius proprietatis, & ius charitatis, the right of proprietie, and the right of charitie; ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, so much as may refresh the poore in his necessitie, belongs to him, although the proprietie be not his.

The Lord appointed in his Law, *Dent. 23. 24.* that a man when he came into a Vineyard, might cate as many of the Grapes as he pleased, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. So, the Disciples travelling through the fields upon

on the Sabbath, pull the eares of Corne when they were hungry, this was *ius charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *ius proprietatis*, of the owner.

This condemnes those vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; so it condemnes the Anabaptists, who take away *ius proprietatis*, and turne all into *ius charitatis*.

All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morrall Law is all Precepts of obedience.

Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luke. 9.*

Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

A Personall Precept binds onely the person to whom it is directed; Christ sayes to the young man, *Sell all, and follow me. Mat. 19. 21.*

The Papists gather hence, that such as would be perfect, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Precepts of tryall, are those Precepts which God

S 3

gave

Doctrine.

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Canon.

1.

Doctr.

Canon.

Doctr.

Canon.

gave to some, onely to try them; but not which hee would have them to performe.

When God bade *Abraham* offer his sonne *Isack* in a burnt offering, *Gen. 22. 1.* it was but a precept of tryall, as the event sheweth; for God would not have him to performe it.

When *Christ* bad his Disciples give the people meate to eate, *Luk. 9.* it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a sword, to cut the Child in two, *1 King. 3. 24.* it was but a precept of tryall.

Doctr.

If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept of tryall for a precept morall, and of obedience.

Canon
IIII.

Precepts of conviction are those Precepts, which the Lord gives to wicked men, to make them the more inexcusable.

God sayes to *Pharaoh*, *Let the people goe: Exod. 8. 1.* hee knew well enough that *Pharaoh* would not let the people goe: why bad he him then let him goe? to make *Pharaoh* the more inexcusable.

Doctrine.

Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conviction.

Quest.

When God speakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction.

Ans.

If the man be appointed to salvation, to him it is a Precept of obedience; for at the selfe-same time when God bids him repent, he gives him grace to repent.

When *Lazarus* was lying dead in the grave, *Christ* bids

bidshim come out, atthe selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

CHAP. V.

How the Scriptures teach us by Examples.



AN Argument from Examples doth then necessarily conclude, when wee prove one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, under which both are comprehended.

To strengthen the godly in hope of their deliverance out of affliction, 2 *Pet.* 2. 9. *Peter* sets downe first genus, (*God will deliver his owne, and preserve the wicked to destruction*) this he proves, why? because it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, we cannot know the favour of God: *Eccles.* 9. 2. that is genus, (*All things befall alike to the iust, and the sinner: to the cleane, and to the uncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.*

The Hebrewes give example of these. 1. *To the iust, and to the sinner: Exod.* 9. 2 *King.* 20, as to the Egyptians & *Hezechias*, for both of them had the Plague. 1 *King.* 16. So *David* gathered the materials to build the Temple, and *Nebuchadnezar* burnt the Temple; 1 *Chro.* 29. yet both of them reigned forty yeares.

2. *To the cleane and to the polluted*: as to the Spyes and to *Moses*; *Nums.* 14. for *Moses* stood for the defence

Canon.

Talm. lib. Ma'as.

of the good Land, and the Spyes raised an evill report upon the Land, yet both of them dyed in the Wildernesse.

3. To him who sacrificeth, and him who sacrificeth not: as *Iofias* restored the worship of God, and *Achab* polluted the worship of God; 2 *King*. 23. 2 *King*. 25. yet both of them dyed in the battell.

4. To him who sweareth, and him who feareth the Oath: *Samson* was religious in his Oath, *Iudg* 16. 21. *Zedechiab* broke his Oath, 1 *King*. 25. 4. yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon.

If the matter be proved by many Examples, and the *genus* agree not to all; then the conclusion is not good.

No Church-man should marry; why? because *Paul*, *Athanasius*, *Ierome*, and *Ambrose* were not married: this *genus* agrees not to all Church men; for wee can shew moe who have beene married, as *Peter*, *Philip* the Evangelist, *Spiridion* Bishop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Bishop of *Ephesus*, who testifies that he was the eight, lineally succeeding at *Ephesus*, one after another.

Canon.

The Examples of Gods mercy and his justice hold ever.

Abraham was justified by faith, *Rom*. 4. Therefore all the faithfull are justified by faith. So in the examples of his justice, *Luke* 17. 32. Remember *Lot's* wife. 1. *Cor*. 10. These are Examples for us.

And the Hebrewes have a saying; *Quod accidit patribus, est signum filiis*; The thing that fell out to the Fathers, is a signe to the Sonnes.

Canon.

If the Examples bee of the most notable men, then they have the greater force to inferre the conclusion.

If *Noah*, *Daniel*, and *Iob*, would intercede for this people; yet would I not heare them, *Ezech*. 14. why makes he choyce of these three? The Hebrewes answer, that he makes choyce

choyce of them, because every one of them saw three Worlds. *Noah* saw the first World, the destroyed World, and the renewed World. *Job* saw himselfe flourishing, himselfe in a miserable estate, and all taken from him, and himselfe restored unto a flourishing estate againe. So *Daniel* saw the first Temple, the destroyed Temple, and (as they hold) the second Temple.

We are to follow Christ onely in his morall and Theologicall vertues.

Be yee followers of me as I am of Christ. 1 Cor. 11.1.

Christs workes are either, *Miraculosa*, *Admiranda*, vel *Exemplaria*: Marvellous, Wonderfull, or Exemplary. *Miraculosa*, as his fasting forty dayes, *Mattb 4.* hee is not to be followed in this: *Admiranda*; as when of rich hee became poore for us: therefore men should renounce all, and professe voluntary Poverty; he is not to be followed in this. Hee washed his Disciples feete; wee are not bound to follow him in this, because it was *admirandum* in him. But wee should follow him onely in *exemplaribus*, as his meekenesse, humility, and such.

In following Examples, we must marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it.

How they did it. The Apostles healing the sicke, layd oyntment upon them; therefore the Priests now may give *Extreame unction*, it followes not; for they consider not what sort of oyle this was that they laid upon the sicke, and how they cured them: it was miraculous oyle, *ad sanationem*, for healing. *Iam. 5. 14.* The Fathers used it afterward, *ad imitationem*, for imitation; the Papists, *ad viaticum*, for a iourney. The first was *sanctum*, the second is *non necessarium*, the third was *profanum*.

Elias by extraordinary Calling, called for fire from Heaven,

Canon.

Conf
Illust.

Canon.

I.

Heaven, and burnt the Captaines, therefore the Disciples may call for fire from heaven to burnt the Samaritans, *Luk. 9. 55.* it followes not, because they had not that same spirit.

The Apostles in choosing *Matthias* cast Lots, *Act. 1. 26* therefore a Minister now is to be chosen by Lot, it followeth not: why? because the Apostles were immediately called of God, and a Lot being immediately directed by God, he was immediately chosen by him. But a Minister is mediately called by the Church, *Act. 14. 23.* therefore the rules of the Apostle are to be followed in choosing of him. *Zeno*, the Emperour tempted God in this cause, laying a paper upon the Altar, that God might write in the paper the name of him whom he would have Bishop of *Constantinople*: *Flavias* corrupting the Sexton of the Church, caused write in his owne name, and so he was made Bishop of *Constantinople*: *Ecclesiastica munera non debent sorte conferri*, Church affaires ought not to be guided by Lot.

Ehud killed *Gneglon*: *Judg. 3. 20.* therefore a Fryer may kill a Prince; this conclusion is execrable: they therefore distinguish not the diverse sorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria, publique extraordinary*. 2. *Ordinaria publica, ordinarily publique*, by the Magistrate. 3. *Privata coacta, cum quis vim vi repellit, Privately compelled, when one repells violence by violence*: this is called *inculpada tuteia*, an inculpable defence. 4. *Temeraria & illicita, rash and unlawfull*.

The woman of *Tekoah* said to *David*, Remember the Law of the Lord: One of her sonnes had killed the other in the field: 2 *Sam. 14.* (that was *inculpada tuteia*) in defence of himselfe; and so shee wills *David* to remember the Law of the Lord. 2 *Sam. 14. 12.* In this case a man in his owne defence, is a Magistrate.

The

u *Nicephor. Eccles. Hist.*

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4

The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisees, *Mat. 5.* that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*.

When they did it.

David in time of necessity eate the Shew-bread, *1 Sam. 21. 6.* which otherwise he could not have done; neither would the Priests have given it unto him, but in his necessity,

The Apostles (*Act. 24. 18*) kept the Ceremonies after the death of Christ, for an *interim*, and a time, untill the union should be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them.

So long as the Temple of Ierusalem stood, they were bound to pray with their faces towards it; *1 Kin. 8. 48.* but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray.

Samuel built an Altar at *Ramah*, and offered upon it, *1 Sam. 7.* It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *Circumvaga*, before it was established at *Ierusalem*.

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles reformed.

Why they did it.

Christ wrought no miracles in *Nazareth*, *Luk. 4. 26.* because

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IIII.

cause he had no Calling to worke any there; as *Elías* wrought no miracles in *Israel* but to the widdow of *Sarepta*: *Luk. 4. 26.* so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon.

Ilust.

The finnes of the Saints are not to be followed.

Rockes are set downe in a Mappe, that the Saylor may shunne them, and not rume their Shippes against them.

Lot's wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt condiret se suo exemplo, that shee might season thee not to doe the like.*

Canon.

If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

Exod. 4. 25. *Zipporah* circumcised her Childe, so the Angel left off to kill *Moyes*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moyes* because his sonne was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idolls, the Lyons hurt them no more; *1 King. 17. 3.* the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idols: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience. *1 King. 21. 29.*

Canon.

Apish imitation of the Saints is ridiculous.

The Israelites compassed the walles of *Iericho* fixe dayes, *Ios. 6.* but upon the seaventh day they compassed the Wall seaven times: * therefore the Iewes in the feast of the Tabernacles compassed the Altar fixe dayes, every day once; but in the seaventh day they compassed it seaven times: this was ridiculous; for it was in corrupt time.

* *Talmud lib. Tehillim.*

Mark. 7. 33.

Christ put his fingers into the eares of the deafe, and said,

said *Ephraim, Be thou opened*, therefore a Priest may doe the like when a child is baptized, this is ridiculous.

What if the example be neither approved nor disapproved in Scripture, What shall we doe?

If they be done by men whose faith is approved, and against whom no exception can be taken, such are set downe for imitation, and have the force of a generall rule.

Quest.

Ans.

CHAP. VI.

Of gathering Doctrine from the externall meanes.



When the marginall reading is put for the line reading, we cannot gather any instruction from that.

From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered.

Canon.

Canon.

1 King. 4. 30. Salomon was wiser than all those of the East. Esay 2. 26. Thou art full of the manners of the East. The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eates hay as the Oxe, Iob 40. 10. He calls the Elephant *Behemoth*, as if hee were many beasts, in the Plural number: but *Behemoth*, *Psal. 50.* signifies the beasts of the field. *2 Esdras 6. 49.* the Apocryph writer, conferring these two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence separated the one from the other, because the water could not containe both, and he put *Behemoth* upon the earth, which was dried the third day, that hee might dwell upon a thousand mountaines, because it is written, *Psal. 50. 10. Behemoth in montibus mille*: taking *Behemoth*.

Expositio de Synag.
Iudae.

moth in *Iob*, and in the *Psalme* 50. after one manner.

Secondly, he goes forwards in his fable, * Because these two, *Leviathan* and *Behemoth*, are joyned together, *Psal.* 104. 26. he thought that *Behemoth* was also a Fish as *Leviathan*; but because there was not space enough for them both in the Sea, he put him upon the mountaines, and gave *Leviathan* the leventh part of the waters, and kept her to be meat to whom he would, and where he would: He sayes that shee is kept in *devorationem*, *passive*, that she may be meat. For this is the fable of the Iewes, that the Lord killed one of those great Whales which he made, and salted her with salt, that she might be kept to be meate for the just in the life to come. *Morne Plesse* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and sweet dainties; and they thinke that there is no other pleasure in heaven, but of such things. Thus you see what it is to compare places unequally.

From wriogtranslation false doctrine is gathered.

Love thy neighbour as thy selfe: The Pharises translate it, *him who was a friend only*: Hence they gathered that they might hate their enemies: but the Apostle, *Rom.* 12. translates it, *thou shalt love thy neighbour*, *ἡν ἑαυτὸν*, that is, any man whatsoever he is.

The Lord swore by the excellencie of *Jacob*, *Amos* 6. 8. that is, by himselfe; but the Pharises interpret the place, that hee swore by the Temple, which was his excellency: Hence they gathered, that it was lawfull to swear by the Temple, *Matth.* 23. 16.

This is *Ana*, who found out *hajamim*, *Mules in the Wildernesse*, *Gen.* 36. 24. *Iamim* signifies also Waters. Because the translation of this place was hard, some translating it Mules, and some Water; the Heathen made a notable lye upon the Iewes, when *Moses* was feeding Asses in the Wildernesse; because the Asses or Mules seeking

Canon.

ממ'
ממ'
Aqua, Mula,

seeking drinke, found out water unto them, therefore they worshipped the golden head of an Asse. * Afterward the Romans in like hatred against the Christians, called them *Asinari*, in detestation of Christ, whom they called not *Χριστος*, but *Χηστος*, and they painted Christ Asses eares, one of the feet * not cloven, carrying a Booke, and a gowne upon him, and this superscription about his head, *Deus Christianorum* *ὁυ'χ'ητος*; which picture and inscription when *Tertullian* did reade, hee could scarce refraine from laughter.

Bellarmino following the vulgar translation, and not the Originall, *Abraham surrexit ab officio funeris*; *Abraham rose from the office of his dead*, *Gen. 23*. gathereth hence Purgatory. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead, he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriety of the speech; from the morall Law; from the examples of those that are registered in the Scripture; and from the externall meanes, spoken of in the first Booke. From those five, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

Plutarch. Sympos lib. 9. cap. 5. Cornelius Tacitus lib. 5. a Tertull. in Apolog. Petrus Crinitus, cap. 9.

* *Langusinus.*

THE



THE THIRD BOOKE.

*Of the confirmation, illustration, application, and the
blessing of Doctrine.*

CHAP. I.

Of the Confirmation of Doctrine.

Canon.

Illustr.

b Origew.



IN confirmation of Doctrine the man of God must labour to conceale Art,
 b As *Moyſes* coming from the Mount, put a veyle upon his face, when his face did shine, that the people might not see it: *Exod. 34. 33.* so should the Preacher obscure the shining of humane learning, lest the *Crosse of Christ* be made of none effect, *1 Cor. 1. 17.* that is, lest the conversion of men be ascribed rather to humane eloquence, than to the power of Christ; and that the same be not saide of the Gospell, which *Alexander* said of *Achilles*; who counted him happy that he had *Homer* to describe his praise; Therefore our Lord made choice of Fisher-men.

Canon.

No testimony taken from Apocryph Bookes, can serve for confirmation of Doctrine, for their testimony is but humane.

If

If I testifie of my selfe, my testimonie is not true: Iohn. 5. 31.
That is, I being but a man as ye take me, and should
testifie of my selfe, my testimony were not true.

The facts of the *Machabees* are cited by the Apostle:
Heb. 11. 33. and *Ben Syrach* hath a Proverbe, *Quantulus*
ignis, quantam materiam accendit; The more the fire is, the
more matter it burnes; and is used by the Apostle *James*?

When the Apostles citie their testimonies, they
make them authentique Scriptures, which wee cannot
doe.

Wee are not to cite the Fathers as witnesses in mat-
ters divine, unlesse their speeches may be warranted out
of Gods word.

The Spirit of God prefers the knowledge of the
latter Divines to their knowledge, for they are brought
in by *Iohn. Revel. 15. 16. Wish their girdle about their paps,*
as Christ, *Revel. 1. 13.* is girded; but before, in the first
age of the Church, they are brought in with their gir-
dle about their middle, not coming so neere to that
state of knowledge and perfection which is in Christ, as
the latter Writers who lived after them.

All the time that the Fathers lived, the Chry stall Sea
was turned into blood, for then a mountaine was cast
into the Sea by Patriarkship, erected in the Church;
but in the latter times it is Chry stalline, *Revel. 15.* In
the dayes of *Constantine*, the Sunne was black as Sack-
cloath, and the Moone turned into blood: Christ is ne-
ver said to come downe, as in the reformed time: now
he comes downe with the Rainebow about his head,
which is a signe of faire weather: it was clouded in the
dayes of the later Fathers.

In reasoning against Papists, the Fathers testimonies
are of singular use.

That their owne children may be their Iudges, (Mat. 12. 27.
as Christ speakes) because they trust so to them.

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In

Con fir.

Object.

Answ.

Canon.

Illust.

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Canon.

Canon.

In matters of fact their testimony is no demonstrative prooffe.

Eusebius testifies, that the Monks lived in *Alexandria*; in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon.

The testimonies of many of the Fathers are not to be beleevd for them, but against them.

Hist.

Clement Anacletus.

Nemini credendum est in causa sua: None is to be beleevd in his owne cause. *Clement Anacletus* sayes, "Suppose their writs were true, yet they make nothing for the Popes. *Iohn 5*. If I testifie of my selfe, my testimonie is not true. *Idem non erit testis & reus*: One cannot be a witnesse, and be guiltie.

Canon.

The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon.

Cuiuslibet testi adversus se testimonium ferenti credendum: Every witnesse bringing a testimonie against himselfe is to be beleevd.

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Crete*.

Canon.

The Fathers write sometimes *ἀνταρριστικῶς*, and not *δογματικῶς*: they are more to be credited in the second, than in the first.

Hist.

d. *Eusebii*, E. 1. 1. 54.

d. *Basil* said that the Father and the Sonne were not *ἰσότητες*: When *Gregorie Neocæsariensis* objected this to him, he answered that he said it not *δογματικῶς*, but *ἑρμηνευτικῶς*.

d. *Peronius*.

* *Peronius* the Cardinall sets down two Rules, to try whether the testimonie of the Fathers is to be admitted.

I

The first is, that wee must hold them for a sufficient consent,

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

The second, when the ^f Fathers speake not this as Doctors or Teachers, when they say this or that is to be done, but when as witnesses, they say, that such a thing is to be beleaved, which the Catholique Church does or beleaves.

But how shall we know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then we shall be killed with thirst, as those who went to *Tema* expecting water, *Iob. 6.*

Thou shalt not consent in the iudgement of many to goe out of the way, Exod. 23. 2.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

If we shall consider the manner of their disputations, or the pietie which is showne in their writs.

They erre in their disputations, three manner of wayes: First in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

The words which they use, are barbarous, improper, obscure, and out of use.

Thirdly, the manner of their disputations: Oftentimes they dispute, *Ex alienis principijs, out of other principles.* They confound Theologie and Philosophie; the *media*, which they use oftentimes, are imperinent: for one question they bring oftentimes, innumerable arguments and disputations probably on both sides,

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f. Camfabon. epist. ad Perontum, pag. 32. 33.

Quest.

Answ.

Canon.

Iust.

g. Misner. Acad.

I.

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3.

Vide sutores disputationem in academiticis Misneri.
This is Mateologia.

without any decision; and they trust too much to the testimony of man.

For piety *Bucer* sayes well, ¹ that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the three pillars of Popery, *Gratian*, *Lumbard*, and ² *Comestor*, (*Gratian* for their Cannon Law, *Comestor* for their History, and *Lumbard* for their Schoole Divinity:) were three Bastards borne of one Whore; the Fathers of this bastard Theologie.

This Schoole Theologie (so far as it advanceth humane Philosophy, and is abused, or obscureth the truth of the Gospell,) they make it a part of the smoake which comes out of the botomlesse pit: and *Paul* to *Timothy* sayes, *Languent circa quaestiones & pugnas; They dote about questions and strife of words: 1 Tim. 6. 4.* They referre this to their idle distinctions. *Nicholas Clamanges* compares them to the ¹ Apples of Sodome; which have a faire skinne, but are full of rottennesse within: and one sayes well of them, ² *Quod illotis pedibus ingreſſi ſunt ſanctuarium Domini, & ſape diſtinguunt ubi lex non diſtinguit: that they have entred into the Sanctuary of the Lord with unwashen feete, and they often times diſtinguiſh, where the Law diſtinguiſheth not.*

Some of their distinctions being purged from barbaritie, and applyed clearely, may have good uſe. The Iewes have a Proverbe, ³ *Comede dactylos, ſed projice ſoras duriciem eorum; Eate Dates, but caſt out their ſtones: and herein Iunius excels.*

We are not to cite the Heathens testimony for probation, in the matter of faith, or ſpirituall veritie.

This were to goe to the Philistims to sharpen our weapons. The Axe of man pollureth the Altar of God: *No man might liſt up an iron toole upon thoſe ſtones; Deut. 27. 3.* to teach us, that mans wiſdome is but fooliſhneſſe with God. It was *Myrrha libera* that made the oyle of

h Bucer.

*2. Antoni. liſt. papiſtical.
ſervia, titu. 18. cap. 6.
& Hiſtoria Paparum,
380.*

1. Nicol. Cleem.

m Reynold.

2. Tacit. Babilon.

*Canon
Iliſſ.*

of the Candlestick: *Exod. 20. 23.* it was called *libera*, because it was free from all kinde of mixture; so must the word be. *What hath the Chaffe to doe with the wheate?* *Mat. 3.* *Abraham* would not take of the King of Sodome so much as a shoe latcher, *Gen. Chap. 14. verse. 23.* that it should not be said, *thus he had made Abraham rich.* So the Lord will not use the testimony of man, that it be not said, that they have made him rich in fortifying his Scripture.

Paul useth their testimony but thrice: *Acts. 17. 28.* *1 Cor. 15. 35.* *Titus 1. 12.* Secondly, when hee cites them, hee conceales their names. Thirdly hee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Jewes, never used them; neither did *Paul* in the Synagogue; but onely against the Gentiles. *Clemens Alexandrinus* wrote a booke which he calls *κρυπτοκρυφον*, (as yee would say) *hidden after the manner of coverings*, mixed with the testimonies of Scripture, Poets, Philosophers, and History: but this was against the Gentiles. One sayes well, *Ex profanis probabilia*; Of the Scriptures things necessarily follow, but of profane things they follow probably.

No Preacher can bring in his owne testimonie, (*This I say to you.*)

Christ as God, used this forme, *Mat. 5.* (*I say unto you*;) but the Prophets say, *Thus saith the Lord.*

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verse:

In the Apostles citations, the Chapter is but once cited, (*As it is written in the second Psalme*;) but *Heb. 2. 6.* *Testatus est quidam alicubi*, But one in a certaine place testified: hee conceales the name. So *Heb. 4. 3.* *David* sayes: he sets downe the name. So *Rom. 10. 25.* *Hosea* sayes,

But *Luk. 4. 17.* sayes, *ἐν τῷ ψαλμῷ* in the verse. Therefore it should seeme, the verse is sometimes cited?

Clem. Alex.

P. Thomas Aquinas.

Canon.

Illust.

Canon.

Illust.

Obiect.

Answ.

Canon.

Illust.

This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

In citation of Scripture for probation, we are not bound to keepe the same order as in reading of a Text.

It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod* 20. the Commandements are set downe one way; in Deuteronomy, *Deut* 5. 6. this order is not kept: because he is interpreting the Law, and not setting it downe. So when Christ cites the Commandements, he sets adulterie before murther. So the Apostle, *Rom* 13. Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a lot.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements, and dividing the last into two, to make a probation for their graven images.

CHAP. II.

Of the Illustration of Doctrine by Comparisons.



Comparisons are either in similitudes or examples.

Similitudes must bee taken from things that are.

Quintilian sayes that Examples may be taken *ex re gestis, vel tanquam gestis*, from things that are done, or seeme to be done: but similitudes must be taken from things which are indeed.

Psal 58. 4. As the deafe Adder stoppeth her ears when the charmer

Canon.

Illust.

Quint. in *Institut orat.*
lib. 2. cap. 11. & lib. 8.
cap. 3.

charmer charmeth: If the Adder stopt not her care when the charmer charmeth, the similitude would not be borrowed from it.

Beniamen is like a Wolfe; parting the prey amongst her young. Gen. 49. 17. If the Wolfe parted not the prey amongst her young ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with.

If I have spoken unto you earthly things, John 3. 12. that is, heavenly things under earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne treadde, applying himselfe to that which they understood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

He set a Starre before the wise men, because they were Mathematicians, and studied to the Starres.

The soule of my Lords enemies shall be in a sling: 1 Sam. 25. 29. the comparison is taken from a sling, because David was most acquainted with it when he kept his Fathers sheepe.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall.

From things naturall.

Thou keepest me as the apple of thine eye, Psal. 17. 8. the eye hath five tunicles or preservations to keepe it, 1. *Aranea*: 2. *Retiformis*: 3. *Pvea*: 4. *Cornea*. 5. *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye.

The Law perisheth, desinit lex, Habac. 1. 4. it is a speech borrowed from the pulse of a man; for as we know the constitution of a mans bodie by his pulse (if it stirre not, he is dead, if it be violent, he is in a fever, if it be moderate,

Canon:

2.

Illust.

Canon.

I

Comparatio explicita.

Comparatio implicita.

he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it have a violent course, then the Common-wealth is in a fever; if it have the just and ordinary course, then the Common-wealth is in a good constitution.

²
Lipparidus, Implicia.

They shall commit whoredome, and shall not increase: Hosea 4. 10. יִזְנֶה וְלֹא יִרְבֶּה they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him; or they shall play the Mule, *Cum meretricibus separationem faciens*, that is, they beget bastards who are of a stronge kinde, like unto the Mule.

From the Fowles;

³
Explicita.

Jeremy compares a covetous man to the Partridge *Iere. 17. 11.* the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have scraped them together, they take their wings and flye away.

And Ephraim was like a seduced Dove: Hosea 7. 11. onely the Dove laments not when her young ones are taken from her. *Hosea 12.* so Ephraim lamented not when Gods hand was upon him.

Iere. 12. 9. Is my inheritance, as tintha avis? for as all the birds gather about the bird of divers colours; so doe the enemies against the Church.

From the Fishers.

Plin. de piscib.

Ὁ κατὰ σκῆνον, non absorptus, 2 Cor. 11. I was not chargeable: *варий* is torpeda the Crampe-fish, who hath such a benumbing power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fisher: so sluggishnesse and benumbednesse spreads from one to another like a canker.

From creeping things,

They

They creepe into houses, 2 Tim. 3. 6. In the Syriacke it is *Machaldim*. Chalda is a Ferret: For as the Ferrer seeks out all the corners and secrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houses, that there they may devour.

חלרה *Fiverra.*

From artificall things.

From hunting of Beasts.

II.

Wile shew catch the wilde asse but in her month, Jer. 2. 24. The wilde Asse cannot be caught with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catcht, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Anupabantur sermones eius: The word is properly, *Carpuntur* visio a speech borrowed from Fowlers.

From feeding of sheepe.

psal. 23. Then feed'st. Therefore the *Pastors* are called *pastores* from *in pascuis* to feed on the greene pasture.

From running on the Olympicke games and from wrestling.

κατασχευειν, was when two were running in the Olympics; the one out-runnes the other, and takes his crowne from him: *Col. 3. 15.* So they should take heede, after that they have professed, and runne so long, that others take not their Crowne from them. So *αθλητης*, and *αγωνιστας*, to prepare themselves to the combate. So *αεινους*, from thence *αεινους*, Luke 2. of Anna, because shee fitted her selfe for the continuall service of God. Hence this life by the Greekes was called *αεινους*. See *Exod. 38. 8.*

From waters.

Αιχμηδαντες, *quasi cuspidē caput*, 2 Pet. 2. 12. taken by the Speare, Jer. 2. 8, they are said to handle the word, which signifies of purpose to handle, taking heede of it; as those who goe to warre are said to handle a Shield.

αιχμη. αλατ.

From husbandry.

Ephraim

Ephraim delighted in threshing, but not in plowing: Hos. 10. 11. That is, in the profit of Religion, but not to plow up his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzzled. The Heathen put *pauscape*, an Engine upon the beasts mowthes, that they might not eat when they were treading out the corne: *οὐκ ἐπαύεισθαι τὸ κοτίζειν*. So *Prov. 3. Avere mendacium*. So *Syrac. 7. 13. Ne exares mendacium*. Of this husbandry *Iob* speaks, *Iob. 4. 8. They plow iniquity, sowe wickednes, and reape the same*.

From the Silver Smith.

Ier. 6. The bellows are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away. The Silver-Smith when he would melt his Silver, he puts the Lead with it, the Lead consumes, but not the Silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the silver*.

From the Fuller.

*Psal. 15. * Wash me, play the Fuller upon me.*

From embroydered tapestry.

*Psal. 139. 15. How wonderfully hast thou made me, below in my mothers wombe; Thou hast * fashioned me like a cunning peece of Arras-worke, or Tapestry; wherein God hath shoven his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinews, muscles, veynes.*

From sayling.

1 Tim. 1. 19. Shipwracke of faith. Faith is the pretious ware carried in a good conscience, which we lose if wee take not heed to the ship.

From Physicke.

* *Kabbisemi, Cohet, a Fuller.*

* *Rukamti,*

Ι. διατηρηθῇ,

1. Διατηρῶν, prescribing a dyet, 1 Tim. 6. 4. *they are sicke about questions*, then he subioynes, *cure them by wholesome doctrine.*

2. φαρμακῶν, by prescribing of Physicke, either simple or compound. Simple, *Esay 1. Non emollitur oculo.* This was the use of the Balme of Gilead. Compos'd *Revel. 3. 16. as Colyrium, Anoint thine eyes with eyesalve.*

3. Χειρουργῶν, by setting of bones, *Gal. 6. καταρτίεν, in binding up the wound, Exech. 34. Confractum non obligavit.* *Esay 1. non compressa neque ligata:* so cutting off the Gangren, 2 Tim. 2. 17. so, *mortifying the old man, Col. 3. 5.* from the mortifying of the dead flesh before the member be cut off; so 1 Tim. 4. 2. *cauterizing, seared with a hot iron.*

From Ceremoniall things.

To cut the word of God aright, 2 Tim; 2. 15, A speech borrowed from the cutting up of the sacrifice, in which there was great skill required; the liver was left hanging upon the right side; the heart and the lungs upon the channell bone, the milt upon the left side, and the kidneyes upon the rumpe: so there is great skill requisite in cutting of the Word of God, to give every one their owne Portion.

Let his iniquity returne upon his owne head: Psal. 7. 17. when the Beast was killed, the Offerer laid his hands upon the head of the Beast, and he said, *Let this Beast beare the guilt of all my sinnes:* so David his meaning is, that the wicked shall beare the guilt of their owne sinnes, and be killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River Nilus, wishing all the evill to fall upon that head, which should have fallen upon the Offerer.

And the soules of those who were slaine for the Word of God, lying under the Altar, crying, Revel. 6. 9. The blood of the Sacrifice was poured to the bottome of the Altar, Lev. 4.
and

III.

Illustr.

ὁ καταρτίων

Illustr.

Alexander, οὐκ ἀλεξάνδρο.

Illustr.

and from thence cryed upward as it were; so, the soules of those who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into ashyss, Psal. 10. when the Lord approved a Sacrifice, he sent fire from Heaven and burnt it.

Let my Prayer ascend as an evening Incense, Psal. 141. 2.

So, *Let me not ascend with the wicked: Psal. 102. 24.* A Comparison taken from the smoke of the Sacrifice, which when it ascended, scattered abroad: so the soules of the wicked when they dye, are not gathered into the bundle of life, but are scattered before the Lord.

Wash me with Hyssop, Psal. 51. 9. A Comparison taken from the purging of the Leper, which was the last Purgation, *Lewit. 14. 4. David*, in token of full remission prays thus.

From things morall.

Psal. 27. 10. Thou gatherest me up like a foundling who is cast out to perish: this is proper to all the Children of God, who are adopted in Christ.

To dandle, *Esay 66. 12. Ye shall sucke the glory of the Gentiles, and shal be delighted upon their knees:* where he alludes to the custome of mothers, who dandle their children upon their knees.

From things politicall.

I am the sonne of thy handmaide: Psal. 116. 16. A Comparison taken from those who were children of *verna domus*, borne in the house; so *David* was borne in the Church; he was *verna Ecclesia filius*.

2 King. 2. 9. Let the double of the Spirit of Elias come upon me: that is, as the eldest sonnes get double Portions: so I being the eldest Son of the Prophet; let me have twice so much of his gifts as any of the rest.

We must marke wherein the nature of the Comparison holds: sometimes it holds *in genere*; but *not in specie*.

*The Angels sinned * as they: Jude 7.* He spake before of the sinne of the *Sodomites*; how did the Angels sinne as they?

IIII.

Asaph, A Foundling.

V.

Canon.

* w. scilicet

they? *Peccarunt simili genere, sed non specie; they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her eare, Psal. 58.* What sort of Adder is this?

Dan is like a Serpent biting the Horse-heele, Gen. 49. 17. What sort of Serpent is this that bites the Horse-heeles?

Our dayes passe as the ships of desire, Job 9, 26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

The Comparison is sometimes in the smell, but not in the colour.

Thy lips are like the Lilly, Cant. 5. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet, Cant. 4, 5.* Now to make them white as the Lilly were impertinent, therefore the Comparison is *in odore*, as before it was *in colore*.

Rev. 1. 15. And his feete was like fine Incense, χαλαρίαν: χαλαρίαν, signifies here *masculum* or *forte thus*; χαλαρίαν signifies here, *thus, Incense*, because the Incense grew upon *Libanus*. The comparison is here in the smell, and not in the sight.

Numb. 12. 10. And shee was leproous like the snow. Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leproous; therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude.

Analogia sunt ταῖς αὐτῶν sed non ταῖς αὐτῶν: Proportions are alike, but not the same. Christs body is not divided in parts,
as

Canon.

Apst.

Columb.

Canon.

Canon.

Ilust.

as the Bread ; therefore there is no Analogie betwixt Christ crucified, and the Bread. It followes not ; for similitudes disagree in somethings.

* *Augus.*

Similitudes are not to be taken from things altogether different : as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandements ; so those who make the comparison betwixt the seventy Disciples, and the seventy Palme trees ; the twelve Fountaines, and the twelve Apostles : here the comparison is farre sought.

Canon.

The Comparison must agree in the maine point, else it is not a comparison ; it was a very unfit comparison of the Iewes, who said, *Ezech. 18. 3. The Fathers eat sowre Grapes, and the Childrens teeth are set on edge :* as though the Children were punished onely for their Fathers sinnes, and not for their owne also : so it was not a pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes ; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with : this Comparison was impertinent. But let us make the Comparison thus : The Father is a Leper and the Sonne also ; the Doctor gives not onely a drinke to the Sonne for the Fathers disease ; but for that which hee hath also from his Father.

Canon.

Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without workes : Iam. 2. 26. here the Papists gather, as the soule is the forme of the body, and animates it ; so are workes the forme of faith, which animate faith : but the Comparison is wrested here, for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead ; so faith is knowne not to be dead

dead by workes : *Hæc perfectio, non est per informationem, sed declarationem* : This perfection is not by information, but by declaration.

The soule is taken here for the breathing of the soule; as *Esay. 3*, Gentlewomens Masks are calied *Domus animæ*, that is, the house of the soule.

The Church is the Pillar of truth: *1 Tim. 3. 15*. the Papists make the Comparison here; as the Pillar upholds the House, so is all truth grounded upon the Church: but the Comparison is wrested here: for it is the Pillar of truth, (like a Pillar that we use to hang out things upon) so the Church holds out the truth; but the truth of the Gospell is not grounded upon it.

When the holy Ghost borrowes comparisons from bad things, he approves them not.

We commend not *Orestes* for killing of his Mother, nor *Medea* for murdering of her children; but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyse, yet wee commend him who can skilfully imitate it: so in a Comparison, it is the imitation onely that is respected, and not the thing it selfe.

As the Charmer charmeth: *Psal. 55*. Here *David* of purpose chooseth the very words which are forbidden in the Law: *Chober*, signifies contoyning or consociation, the Chaldy name *Rakan* is murmuring. So, from a theefe, *Rev. 16. 15*. from the unrighteous Iudge, *Luk. 18*. from the uniuist Steward, *Luk. 16*.

If thou would praise a thing, take the Comparison from stately things, as in the *Canticles*.

If you would dispraise, take your Comparison from base things, *1 Thes. 3. 3*. *Nemo commoveatur*, ouerſedat: from a fawning dogge, who moves his taile to and fro.

The note of similitude (as) signifieth, first, the likeness of a thing, but not the truth, *Hee shall come as a sheefe*

Canon.

Note.

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"theefe in the night: secondly, the truth, but not the likeness, Wee saw him as the onely begotten Sonne of God: Ioh. 1. Ephes. 5, 8. That yee may be as the children of light (that is) verily the children of light. Hos. 4. 3. This people are like those who contend with the Priest: (that is) they verily contend with the Priest. Thirdly, the quality, but not the equality, Love your neighbour as your selfe, Rom. 13. 18, So, Luke 6. 36. Be you mercifull as your heavenly Father is mercifull. So, Luke 11. 4. Forgive us our finnes, as wee forgive: fourthly, both the likeness and the truth, Heb. 2. 17. Wherefore in all things it behoved him to be like unto his brethren.

CANON.

God taught his Church by Parables.

A Parable consists in one of foure things.

1.

The first is *φύσις*, when the nature of the thing maketh the Comparison; as in the Parable of the *seede*, the variety of increase of the word.

2.

The second is *διαθέσις*, the disposition is onely marked, as hee compares himselfe to *Children piping in the market*; to expresse the comfortable meanes hee uses to winne soules.

3.

The third is *πάθος*, Passion, 1 *Thes. 5, 2. 3. Hee shall come as a theefe in the night: So, Like a woman in travell.*

4.

The fourth is *περίστασις*, when the action is onely regarded without any other circumstance, Luke 16. 6. *He made him friends of his masters money: so should we by giving of our goods to the poore; hee commends not the fact here, but solertiam, the diligentnesse.*

CHAP. III.

Of the Application of Doctrine.

CANON.



Application of Doctrine, stands either in rebuke, or consolation to a sinner; under which two, all other Doctrines or instructions are included.

of

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is *πνεῦμα* and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

There are three sorts of sinners, who are to be reprov'd: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to be reprov'd.

1. The simple sinner.

The simple sinner: he is called *Pothē, simplex*, *Pro. 20. 19.* such a one was the young man, whom the whore inticed and led like an Oxe to the shambles; he is called *simplex columba*, *Hosea 7. Jer. 12. 5.* wanting the prudence of the Serpent: upon such fooles they cast a net before them.

These simple sinners are to be pitied, and the reprove against such would not be so sharpe. *Gal. 6. 1.* the Apostle *Paul* willeth us *καταρτίζουσιν* to binde up; it is a speech borrowed from Chirurgians, who with a kinde of sight and cunning put the bone in its owne place againe.

The King of *Egypt's* daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Sponge, and demands of her whether or nor shee could suffer the water-Sponge to touch her Pap? In the meane time, he hath secretly a Pen-knife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

Benerget. Barabas. Zelotes.

Canon.

פורה simplex.

Canon.

Relapsus.
II.

C. 11.

Canon.
A. 11.
II.Negat.
Celat.* This is not taken
here for a proper name,

2. The relapsed sinner.

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must be otherwise handled.

This sin in the Scripture is called *Shani*, *שָׁנִי*, twice dyed, a Scarlet; *Esay. i. 18.* this sin is hardly washed out, like a *recidivatio* in Feavers which is most dangerous.

Here we must take heed of *Novatus* his error, who held, that there was no pardon for relapsed sinners; *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Aetj, & solus Cælum intrabis*, Take away the ladders of *Aetius*, and thou onely shalt enter into Heaven: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

When the Jewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make ye the house of God a house of Merchandise?* *Iohn 2. 16.* But the second time when they fell into that sin, he sayes, *Why make ye the house of God a denne of theeves?* *Mat. 21. 13.*

3. The craftie sinner.

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

Sometimes he denies the sinne, *Pro. 30. 20, Shee wipes her mouth, and saith she did it not.*

Sometimes the craftie sinner hides the sinne: *Iosephs Brethren* dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Jewes (*Ier. 22. 14*) tooke out of the house of God the Siclings, and Sieled their owne houses with it, and that it might not be knowne, they painted it over with Vermillion.

The Jewes give an example of *Sauls* hiding his sinne, in numbring the people, *1. Sam. 14. 34.* He called them * *Battilabim*; but *Targum* hath it (*in agnis Pascatis*) *Lambes* for

for the Paschever : for they thought it was not lawfull to number the people, and to eschew this they caused every man to bring a Lambe, and so they counted the Lambs, and so knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*, they would not carry wooll, but they carried sheepe : so they when they were forbidden to number the people, yet they would number the Lambs.

To discover the craftie sinner, evidences would bee brought in against him; as *Tamar to Iudah, whose Signet is this? Gen. 38. 25.* So *Samuel to Saul, What meanes the bleating of those Ewes?* So the Prophet *Esay 65. 4. The broth of the Swines-flesh is found in your Vessels* : therefore a great probabilitie that yee have eaten Swines-flesh.

Sometimes the craftie sinner extenuates the sinne.

I cast it in the fire (sayes Aaron) and of this came the Calfe: Exod. 32. 25. it was little hand that I had in the matter. Exaggeration of the same is contrary to this.

Moses Exaggerateth *Aarons* sinne, that hee made the people naked; *Exod. 32. 25.* So *Dan. 9. 5.*

By this example, you may exaggerate the guilt of Christs blood in his Sacrament, in those that receive it unworthily. The Iewes when they murdered *Zachary*, *Luke. 11. 51.* first they murdered a Prophet : secondly, a Priest, (for he was a Priest also :) thirdly, upon the Sabbath : fourthly, in the Temple : fiftly, at the Altar (which was the place of Refuge) : lastly, where there was no dust to cover the blood; (for when they shed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood : First, thou art guiltie of the blood of that great Prophet Christ : secondly, of that great high Priest : thirdly upon the Sabbath thou killest him : fourthly upon the day of expiation : fiftly, in the Temple : sixtly at the Altar,

V. 2

which

because it hath ⁷⁷ before it, *Basilahem pro Rachatilahim*, which proper names have not.

I Sam. 15. 14.

III.

Extenuatio.

IIII.

Exaggeratio.

I

which is the place of refuge to poore sinners) the holy Table: lastly, where there is no meanes to cover the blood.

So, the exaggeration of *Salomons* sinne. 1. He committed this sinne when he came to maturitie of age, and had passed his young yeares in holinesse. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.* 30. 3. When he had given most excellent Precepts of manners. 4. When hee had built the Temple to the worship of God. 5. Being a Prophet.

So the exaggeration of the sinne of Ierusalem, compared with Sodom. 1. If there had beene five righteous in Sodom, the Lord would not have destroyed it; but there were mee righteous in Ierusalem, than five when it was destroyed. 1. *Jeremy.* 2. His Scribe *Bruch.* 3. *Ebed-Melech* the Blackmore. 4. The *Rechabites*: therefore the sinne of Ierusalem, must be greater than the sinne of Sodom.

Sometimes the craftie sinner transferres the sinne on another.

Adam cast over the sinne upon God himselfe, *The woman which thou gavest me: Gen.* 3. 12. As if he should say; If thou Lord hadst done thy part to me, I had not fallen in this snare.

When *Judas* brought back againe the thirtie pieces of silver, and cast them downe at the feet of the Scribes; they say, *What is that to us? See thou to it, Math.* 27. 4. they cast over all the blame upon *Judas*.

Contrary to this is *retorsion*; the throwing backe the sinne upon the sinner himselfe. When *Ahab* challenged *Elias*, that he troubled *Israel*, he turned the blame back upon himselfe, that it was *hee and his Fathers house* that troubled *Israel*, So *Numb.* 16. 3. *Yee take too much upon you, yee Moses and Aaron*: but *Moses*, verse. 7. returnes the

Transfer.

the blame upon themselves, *See take to much upon you, yee sonnes of Levi.*

The craftie sinner shifts from one shift to another.

When *Moses* bad *Pharaoh*, *Let the people goe*, *Exod. 6.* how many tergiversations used he: first, that they should Sacrifice in Egypt, *Exod. 8. 8.* *Moses* answers to that, *That were abomination to the Egyptians*, *Exod. 8. 26.* Secondly, That *They should goe, but not farre off*, *Exod. 8. 28.* *Moses* answers, *They must goe three dayes journey into the Wildernesse*, *Exod. 8. 27.* Thirdly they should goe, *but not their young ones*, *Exod. 10. 10.* *Moses* answers, *They must all goe*, *Exod. 10. 19.* Fourthly, they should goe, *But leave their Castell behinde them*, *Exod. 10. 24.* *Moses* answereth, *Not a hoofe will wee leave behinde us*, *Exod. 10. 26.*

For the crooked and shifting finners, rebuke them with that speech of *David*, *Psalm. 18. 26.* *With the gracious Saint*, thou wilt shew thy selfe gracious: *with the perfect man*, thou wilt shew thy selfe perfect: and *with the froward*, thou wilt shew thy selfe froward. The *Chaldee* Paraphrast applyeth the gracious Saint to *Abraham*, the perfect man to *Isack*, the pure to *Jacob*, and the froward to *Pharaoh*. Wilt thou vse crooked and indirect shifts in thy finnes? The Lord will deale as frowardly with thee.

Spirituell wisdom is to be used in reclaiming them backe from their sinne againe.

In reprovng such, follow Christs rule: first, tell them privately; if they will not heare, then take two or three witnesses; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Christ called *Herod* a Fox. The Lot when it was directed against *Achan*, first it fell upon the Tribe: secondly, it fell upon the Familiy: thirdly, upon the household;

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and

6

Tergiversatur.
κρητισμοῦ, κτην.

Targ Babylon.

Canon.

and lastly, upon the person of *Achan*; hee hid his sinne ever till it lighted upon him. The craftie sinner is not moved, when the threatning is given out generally against the Nation; neither when it is given out against the Citie where he dwels, nor when it comes to his familie; till in particular it come to his person; and till it be said to him, *Thou art the man*. Sinne is a shamelesse thing, yee may spit seven times in the face of it before it blush.

For these publique sinnes, publique rebuke. *Hosea 7, Castigabo eos iuxta auditum cætus ipsorum*: That is; *As the Prophets have publickely threatned them in their meetings, so will I punish them*.

The reproofe must be given in love.

Canon.
Confir.

The rebukes of those who rebuked thee, lighted upon mee, Psal. 69. 7. The Apostle when hee exhorts us to beare one with anothers infirmitie, he brings the testimony of *David, Rom. 15. 3.* When *David* speaks those words, he is *pars læsa, the partie hurt*: The Apostle when he brings in Christ there, he is *pars offendens, the partie offending*, carrying our sinnes upon him. When we see a man offending God, wee should be angry, as though it were done against our selves. First, this will breed zeale in us, and make us zealous against the sinne. Secondly, when wee see others offend, we should remember that we may be over-taken with the selfe-same sinne, and then it will breed compassion in us. This will temper the reprov-er, and it will make, *Ut ignis zeli ardeat oleo misericordie*; that the fire of zeale may burne with the oyle of mercy. Rebuke not in anger, for then *Satan would but cast out Satan, Marke. 3. 23.*

The reproofe must not be kept backe for sinistrous respect of persons.

Canon.

Ilusf.

1. For covetousnesse. *Ezech. 13. 19. For hand-falls of Barley, and peces of Bread*: this the Prophet calls *dawbing*.

damning. Gregory fitly expresse the * Comparison: for when a man dwells in a ruinous house, the Mason comes and plasters it over, making him beleeve that all is well; then the house falls and smotheres him: so such flatterers emplaister over matters till the wrath of God fall.

* Gregor. Nazianz.

So the reproofe is not to bee kept backe for feare, *Ezech. 3. 9. Feare not their faces Revel. 21. 8. Without shall be the fearefull.* Such fearefull who feare men more than God.

Canon.

In rebuking thou shalt rebuke them, thou shalt not beare his sinne for him, Lev. 17. 19. gnalau. So Psal. 44. We are killed for thy cause, gnalai. If thou rebuke him not, thou shalt beare his sinne, or, suffer not his sinne to be upon him: wee are commanded *Not to suffer the Beast to lye under the burthen.*

IIII. The ungodly or malicious sinner.

The last sort of sinners are *reschagnim, impij peccatores.*

Malicious dogges are not to be reprov'd, *Iude 15.*

Cast not pearles before swine, Math. 7. 6. Dogs will turne againe and rent thee.

IIII.

Impius.

Canon.

Canon.

Wee have a notable example in *Elias*, who would not goe to *Iehoram* to reprove him, but left a Letter to bee sent unto him after he was dead, *2 Chro. 21. 12.*

There is a sinne, 1. which is *vitium saculi*, the sinne of the age. 2. There is a sinne, which is *vitium gentis*, the sinne of the Nation. 3. There is a sinne, which is *vitium vocationis*, the sinne of the office. 4. There is a sinne, which is *vitium persona*, the sinne of the person.

Vitium saculi, when the whole age is corrupted with a sinne: such was the sinne of *Polygamie* in the dayes of the Fathers: because this sinne was generally in all, yee shall finde it seldome reprov'd by the Prophets. *In publico peccato parcat publico;* In a publique

sinne

Ioh. 5.

sinne, there is a publique passing over : As *Iosuah* did, not cutting off the *Israelits*, who were not circumcised in the *Wildernesse*. So *2 Kings 10. 20.* He destroyed not the *Priests* who sacrificed to the *Idols*. In the time of publique defection, the *Romans* in their publique mutinies, *Solebant decimare exercitum*, were wont to tythe the *Armie*.

II.

Arabs & laico permutantur.

Vitium gentis, is when a Country is much given to sinne, but not universally.

Thou latest like an Arabian by the high way: Jer. 3. 2. That is, like a theefe; because the *Arabians* usually rob'd by the high way.

There shall not come a Canaanite in the house of God: Zac. 14. that is, a cozeners, because they usually deceived.

He sent for the Chaldeans: Dan. 2. 2. That is for the *Sooth-sayers*, because the *Chaldeans* were *Sooth-sayers* commonly.

Cretenses mendaces, The *Cretians* are alwayes lyers, *Titus 1. 12.*

The *Phœnicians* living in pleasure : from the *Syriack* word *phanack*, as ye would say *φάνησι*, *delicati*, *daintie*, because they used to live daintily. So the *Saracens*, from *Sarack*, *excurrere*, to runne abroad, because they lived upon robbery usually.

The sinne which is most usuall in the Countrey, the Preacher must marke it, and set himselfe against it. *Pro. 14. 34.* Sinne is the disgrace of a Nation. *Stiffneckedness* and *hypocritie* were the usuall sinnes of the *Jewes*, *Deut. 9. 6.* therefore the Prophets often reprove this sinne. So *Christ* reproves *Corazin* and *Bethsaida*, *Mat. 11. 21.* for contempt of the Gospel.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a *Tavernour* *Ios. 2. 1.* *James 2. 25.* calls her a *harlot*, because usually they who are *Tavernours* are such.

For

For the amending of this, if it be simply a sinne, this Trade or any other, it is to be refused: and if it cannot be practised well without sinne, it is to be left.

The last is *vitium persone*, when a particular man is given to such a sinne.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

IIII.

CHAP. IV.

Of Consolation.



THE second part of the Application of Doctrine, is Consolation, in which first wee must understand, that a Christian man is either considered, as one fighting, or foyled.

Canon.

The comfort that a true Christian hath, in his fight against sinne.

AS he is considered fighting, his greatest temptation is dereliction, that he is left of God.

This is the Consolation, that God can never leave him. For the better understanding of this, marke that first, in Christ there are three Coniunctions; First betwixt his Godhead and manhead, that was a divine coniunction. The second, betwixt his soule and body, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; so doth the spirituall excell the naturall.

1. Christs Godhead and his manhood could never be separated; for when his manhood was in the grave, it was the body of God; otherwise at the Resurrection, there

Canon.

The first state of a Christian in his fight against sin.

I

there had beene a new incarnation, 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaîne hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though hee were left of God his Father, these words, *My God, my God, why hast thou forsaken me?* what marveile if a poore Christian bee brought to this estate.

III.

1.

Thirdly, his comfort is, that he cannot be left: first, in respect of God the Father: for *whom he loves he loves to the end: Job. 13. 1.* there is no shadow of change with him. Secondly, in respect of the strait coniunction betwixt Christ and his members, that it cannot be separated againe, *1 Cor. 6. 17. agglutinatur Christo, is glewed to Christ.* From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk. 22. 32.* the third is in respect of the holy Spirit, who is called *Arrhabo, the earnest penny of our salvation, Eph. 1. 14.* He is not called the pledge of our salvation: for a pledge may be taken up againe; but he is called the *earnest penny*, which is a part of the bargain, which cannot be taken up againe.

2.

καλλω ψυχο.

3.

Object.

But the Christian in his desertion feesles not the comfort?

Answ.

There is in the Saints *certitudo evidentie*, and *certitudo adhaerentia*. The Saints in their greatest extremity, they have *certitudinem adhaerentia*, although they have not *certitudinē evidentia*. Job sayes, Chap. 13. 15. *Although thou shouldst kill me, yet I will trust in thee. Psal. 130. Out of the deepes I have called upon thee.* In this case he must doe

as

as *Pherecides* the *Athenian* did; who held the ship on the shore with his hands, & one of them being cut off, he held with the other, and both being cut off, he held with his teeth: so should a true Christian do in the time of his greatest dereliction.

But how shall we know in this temptation, that ever he loved God.

There is *ordo* *πρωτερον*, from the first to the last; and *ordo* *αυταντην*, from the last to the first: that is, from the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo* *αυταντην*: if hee have but this testimony, that he may cleave to in his desertion, that he hath loved the Saints of God, because they were the Saints of God, and for no other cause; and received them in the name of the Saints, it is a sure note that hee loves God, and is passed from death to life: 1 *Ioh.* 3. 14. Christ at the latter day will keepe this order (when I was hungry, yee fed mee, &c.) *Matth.* 25. 35. because this is the most sensible note, to goe from particulars to a generall.

The second degree of an exercised Christian is, when he is in the skirmish, *in ancipiti pugna*, as *Paul* was, when he saies, *Rom.* 7. O wretch that I am, who shall deliver me out of this body of sinne.

Thy consolation is, first in propounding Christ his example: There was a fight betwixt Christ his *velle* it as and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat, and to purchase the victory to thee.

Christ in this combat, first, hee is *Beatus moderator certaminis*, *Marshall of the Campe*. When the *Israelite* and the *Egyptian* fought together, which of them favoured

Obiect.

Ans.

Canon.

The second estate of a Christian in his fight against sin.

II.

I.

red

red *Moyſes*? Killed hee not the Egyptian, and ſaved the Iſraelite? So, will not Chriſt favour grace, and kill ſin?

Hee is *συμμάχος*, hee enters into the liſts with thee; he is not only *ἑταῖρος*, who hath ſuffered the like things; but he is *συνταδὴς* alſo, who hath compaſſion with thee in the ſelfe ſame combat. 3. Hee is not only *συνταδὴς*, but alſo *μετρίωταδὴς*, who knowes our weakenes: and how much wee are able to doe in the fight, and then comes hee in and helps as a good ſecond: *Compatitur nobis Chriſtus, ratione charitatis, & ratione iuſtitia: Chriſt ſuffers with us, by reaſon of his love, and by reaſon of his iuſtice, Ratione charitatis*, as when hee ſaw the people hungry in the wilderneſſe, he had compaſſion upon them; ſo, when hee wept over Ieruſalem. But *ratione iuſtitie*, when as he is our cautioner, hee ſatiſfies for us; and as our ſecond, hee is bound by the law of armes, to fight with us and for us.

Hee is *νικητορ*, therefore in him wee are more than Conquerours: hee will not ſuffer Satan *ῥαπτερεῖν*, *Coloſſ. 3. 15. Præripere nobis palmam, To take the palme out of our hands.*

The conflict of the Saints of God is in the right ſubieſt, in the right manner, and to a happy end.

In the right ſubieſt, grace and ſinne are mingled through other, in all the faculties of the ſoule: for there is not a faculty, but it hath grace in it as well as ſinne. *Hof. 7. 8.* deſcribing *Ephraim*, ſayes, that hee is like a Cake bak't upon the one ſide, and raw upon the other. This is not that Chriſtian combat; if it were *Chriſtiana lucta*, a Chriſtian wraſtling, then there would be ſome part raw, and ſome part bak't, on every ſide. When *Medea* ſaid, *Videō meliora, & deteriora ſequor: I ſee the right, but follow the wrong*; it was not *lucta Chriſtiana*, but *eshica*: it was not betwixt the will, and the will; but betwixt the underſtanding, and the will. The will was

was wholly the Devils here, although there was some glance of light in the understanding : but in the regenerate, there is no faculty that God hath not put some grace into.

If some inferiour part be good, and the rest bad, a man takes not the denomination from that : as a blacke-moore is not called white, because his teeth are white ; so a bad man, having some good parts, hee cannot for this be called good. Of two superiour parts of man, if the liver be good and the heart bad, hee is not called for this a sound man ; but if there be some soundnesse in both these parts, and some blemish ; yet hee takes the denomination from the better part. If the inferiour be bad, and the superiour good, hee takes the denomination from the good part. If a Target be blacke upon the one side, and white upon the other, the Target is neither called blacke nor white : so, *This people drawes neere to mee with their lips, but their hearts are farre from mee* : here the people are esteemed lukewarme.

To apply this unto a Christian that is in combate ; we must marke, that in the regenerate, (because both in the will and understanding there is grace and sinne,) they take the denomination from the best part : grace is not onely in the inferiour, but also in the superiour part ; not onely in the one part, but also in the other ; although there be more sinne than grace, hee takes the denomination from the best part. There is much water and little wine mixed in a glasse, yet it is called a glasse of wine : so, of a Christian ; if there bee many bad parts in him, and one good, hee hath the denomination from the best part ; to wit, that hee is a good Christian.

The conflict is in the right manner in the Saints of God.

Sinne

1.

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4.

CANON.

2.

Sinne is not in them, *in extensis gradibus*: 1. Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which we doe, is either *ἡκον, ἄκον, vel ἐκ ἄκον*: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte*, are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comfort.

The consolation of the Childe of God is this; that hee sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restrain his desire, therefore he sinnes with full consent and greedinesse.

1.

The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inescatio*, a baite, 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seaventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the sinnes

finnes of the wicked get the full consent and growth.

Marke in a sinner the sundry degrees how sinne is perfected: 1. *Aggreditur peccatum, sed non ingreditur*: It comes forward but it enters not: *Math. 4.* as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur*: It enters in, but goes not forward, as in *Paul. Rom. 7. 3.* *Aggreditur, ingreditur, & progreditur*: It comes to, it enters in, and it goes forward; as in *David* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur*: It comes to it, enters in it, goes forward, and is perfected; as in *Judas*.

Our Lord, when the temptation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leapes at the bait, and are hanged upon the hooke.

Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka, Gen. 25. 22. 23.* *It had bin better for me, that I had never conceived*; they shall get an happy answer; *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut. 22.* if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, shee was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who shall*

II.

III.

3.

shall

Canon.

The third estate of a Christian in his fight against sin.

Comfort.

shall deliver me, Rom. 7. It is a sure note, that they shall not dye but live.

The third estate of the Christian is, when hee is in pursue of the enemy, then the sicknesse is in the declination.

Here Christs death, and lying in the grave, is thy comfort, who will pursue the enemies, and bring them forth, as *Iosuah* did, that the true Israelites may set their feet upon their neckes; to the which *Paul* alludes, when he sayes, *Rom. 16. The God of peace tread Satan under your feet.*

In this pursuit, thou must take heed that thou be not too remisse: suspect this *Parthian*, for when hee is flying, then he is most dangerous, and can doe hurt enough; Thou must not doe as *loab* the King of Israel did, *2 King. 13.* to smite the ground but three times, but smite it seven times, that there may be a full victory gotten. *2 Sam. 18.* *David* would have had *Abolon* spared in the chase; but spare not sinne, pursue it till the Sunne set, as *Iosuah* did the *Canaanites*, *Ios. 12.*

Canon.

The fourth estate of a Christian in his fight against sin.

Comfort.

The fourth estate of a Christian is, when he is not in the hot skirmish against sinne, but hath overcome it: Grace is not excluded now, nor drawne from his standing, but hath the commandement in the soule; yet hee feeles some wants, and complaines still of his defects.

Consolation. 1. What canst thou obiect against thy selfe, which Christ in part obiected not to his Disciples? Complainest thou of hardnesse of heart? So did he obiect that to some of them, *Mark. 14. 40.* There is great hope, because thou feelest it, thou shalt be cured of it. In Hectique fevers, 1. the disease at the first is hardly knowne, but soone cured. 2 It is easily knowne, but hardly cured. 3. It is easily knowne, but never cured. So hardnesse of heart at the first is hardly knowne, and if

if it be knowne it is soone cured. Secondly, if thou complaine of doubting, how oft obiected Christ that to his Disciples? yet commended their faith, beleiving but *radicaliser*. If, of slownesse to beleieve? so obiected he that to them.

What sinne ever was (except the sinne against the holy Ghost) but there was a sacrifice for it? for originall sinne; for a sinne of error or infirmity; and for a sinne of ignorance.

What sinne is there but Christ prayed for it? for sinnes of ignorance, *Lord forgive them; for they know not what they doe: Luk. 23. 34.* Against defection, *I have prayed for thee Peter, that thy faith should not faile, Luke 22. 32.*

What Eucharisticall Sacrifice but had some imperfection with it? the Oyle which served in the Candlestick, *Exod. 27. 2.* was *Myrrha libera, Oleum contusum*, beaten in a Morter; it had no dregges in it; but after they tooke the selfe-same Olives and put them in a Presse and pressed out more oyle; this Oyle was not so pure as the first, but mixed with some dregges; this Oyle was used in Eucharisticall sacrifices: which was to teach us, that Christ accepts of our Offerings; although there bee much infirmity mixed with them. No expiatory Sacrifice might have leaven joyned with it; but Eucharisticall Sacrifices might have leaven joyned with them: this was for consolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmity and doubting bee joyned with them.

But why leaves the Lord such sinnes in his Saints, so long as they are in this life?

That his grace may be persisted through our weakness: It was the second Temple that Iesus Christ came to restore, though many wants were in it: the

X

first

2:

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4:

Object.

Answ.

first Tables which God writ upon, were broaken; the second Tables were those which were reserved in the Arke.

Secondly, God leaves sinnes in the Saints to humble them, and to keepe them from presumption; as the dregges are kept with the Wine, that it should not corrupt.

Canon.

The Saints are iudged, *in foro nova obedientie, non stricti iuris.*

Illustr.

In foro nova obedientie. 1. Hee accepts the will for the deed. 2. Hee accepts the person first, and then his Sacrifice, for he looked first upon *Abel*, and then upon his Sacrifice. 3. *In foro nova obedientie*, hee accepts the end, although the meanes oftentimes bee defective; remember the patience of *Iob*. 4. *In foro nova obedientie*, Christ is both the Advocate and the Iudge.

2

In foro nova obedientie, God absolving a sinner, sayes, *Seest thou not the righteousness of my servant Iob? Iob. 1.8. David was a man according to the heart of God, 2. Sam. 15.4, but in the matter of Uriah: Zachary and Elizabeth walked uprightly before the Lord, Luke 1.6.*

They are not censured *in foro stricti iuris*, where first the worke is tryed, and then the person, where a man must answer *ad ultimum quadrantem*, to the uttermost farthing; *Mat. 18.34.* where God sits as a severe Iudge, where Christ is not as mediator; where they must answer for every Idle word; which *David* desires to be free of, when he sayes, *Enter not into iudgement with thy servant, O Lord, Psal. 143.2.*

Canon.

To the Saints, *Omnia sunt Evangelica*, All are glad tidings.

Illustr.

Doe this: and thou shalt live, Rom. 10.5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy selfe or by another, to wit, Christ; but to the wicked it is Legall, doe this by thy selfe.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.



He foyled Christian is he who hath fallen into some greate sinne.

The consolation to him is, that he hath not fallen quite away. In the incestuous *Corinthian*, there was flesh and spirit, even when he was given over to Satan and excommunicate. *Eutychus*, *Acts* 20. 10. when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of *God* will get great falls, and in the iudgements of men seeme to be dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them.

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the finnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the finnes of malice, and reigning finnes in the wicked. The foyled Christian comes never to this degree.

The Church of *Rome* are miserable comforters to sinners, sundry wayes,

First they hold, that they have the same power which Christ hath to remit sinne; because they make the bodie of Christ (as they speake) in the Sacrament: we and they differ in this poynt.

To conceive this the better, wee must consider, in the forgivenesse of finnes, that there is a threefold power,

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Canon.

Comfort.

Nota

Canon.

Ilust.

I.

the first is *authoritatis*, the second is *poteſtatis*, the third is *miniſterij*. *Authoritatis* is that, which one hath principally of himſelfe, and not of another, ſo God onely pardons finnes: the ſecond *Poteſtatis*: or *excellencia*, which one exerciſes, delegate from another, but by way of excellencie; and ſo Chriſt as Mediator, pardons ſinne: thirdly, *Miniſterij*, when onely by intimation in the name and authoritie of the ſoveraigne Lord he proclaimes it: and ſo Miniſters pardon finnes; God pardons *ἐξουσιᾷ τοῦ κυρίου*, the Miniſter onely but *ἀγγελοῦ καὶ*.

2

There is *totum poteſtativum*, and *totum contractum*; *totum poteſtativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magiſtrate: *totum poteſtativum*, is the power of ſeeing in the ſoule; *totum contractum*, is the power of ſeeing in the eye: Chriſt hath the whole power, but his Miniſters have it not as *totum contractum*, as inferiour Magiſtrates have power; but onely as Heralds or Purſevants, who make intimation of the Magiſtrates decrees; but have no power at all in their owne perſons, but cloathed with the authoritie of the Superiour.

II.

Secondly, in the manner of the confeſſion, they are miſerable comforters.

I

Wee hold that confeſſion is neceſſary: for, as under the Law, hee who held any uncleane thing in his hand; although he waſhed himſelfe never ſo often, he was ſtill uncleane; ſo he who repents of his finnes, and keepes one ſtill, is ſtill uncleane.

2

Secondly, wee hold, that for greater finnes, greater confeſſion is requiſite. Peter thrice denied Chriſt; hee got three admonitions by the Cocke: Chriſt asked him three times, *Loveſt thou me Peter?* &c. *Iohn 21.7.* So hee muſt confeſſe three times, becauſe his ſinne was ſo great.

They hold, that in Confeſſion there muſt be all theſe circum-

circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will have the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ.

They hold, that sinne is *veniale ex causa*, *veniale ex forma*, & *veniale ex eventu*; they set up * a false Glasse which representes not the shape of the sinne to the people.

Ex causa, that which comes of ignorance; as first, *ex metu*, of feare: secondly, *ex non aduertentia*, by not taking heede; thirdly, *ex defectu iudicij*, by defect of understanding: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice under the Law for the sins of ignorance. *Heb. 9. 7.*

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; whenas the Apostle sayes, that *The wages of sinne is death*; *Rom 6. 23.* but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentie*, *sed non personae*: The guilt of lust, but not of the person: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have

III.

ἐπεὶ ὁ σὺν ἡμῶν

I

I I.

I.

2.

- I. neither the potentiall nor the actuall guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Rum.* 21.6. The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act.* 28.5. The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at all, *Psal.* 58.4. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.
- III. *Veniale ex eventu*, through the mercy of God, wee grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.
- IV. Fourthly, in the medicine they are miserable comforters:
 - I. They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of his body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.
 2. Secondly, they mixe the merites of the Saints, with the merites of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs* 31.6. *Give wine to him who is of a sad heart:* but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like bitter Myrrhe) as mens mirits, and the milke of the Virgin *Mary*, and such like trash, with the body of our

our Lord: but as the Lord refused that wine mixed with Myrrhe; so should all Christians in their death, refuse this mixed drinke, which will intoxicate their braines; and take them onely to the blood of Christ. The *Amphibion* playes now in the water; and now upon the land; but when shee is once wounded, then shee is glad to re-tyre to the land. So Papists, although now they play like *Amphibia*, betwixt Christs merit, and mans merit; yet in their death they are glad onely to take themselves to the merit of Christ. *Bellarmino, Tutius est in sola morte Christi acquiescere: It is more sure to rest in the onely death of Christ.*

CHAP. VI.

Of the manner how the Priests under the Law blessed the people.



When they blessed the people, they lifted up their hands.

Lift up your hands in the Sanctuary, and blesse. Psal. 134.

The Priests lifted up both their hands, when they were to blesse the people: because they could not lay their hands upon all the people, they lifted them up. They used ordinarily, when they blessed, to lay on their hands; but because they could not doe this to all, they lifted them up onely.

Secondly they lifted up their hands, *ad scapulas, to their shoulders points*, when they blessed.

Thirdly, they blessed in the holy tongue.

Fourthly, with a high voyce.

Fiftly, face to face.

Sixtly,

Canon.

Conf.

*I.
Illust.*

2.

3

4.

5.

6.

* *ta shem ha mepore sh.*

7.

Sixty, in the name of * *Iehovah*. If they had met a man out of the Temple, they would have said, *We blesse thee in the name of Adonai*; but not of *Iehova*.

Lastly, they thrice repeated this, *Numb. 6. Iehova blesse thee, &c.* to signifie that they blessed in the name of the Trinity, Father, Sonne and holy Ghost. So *Iohn, Revel. 1. 4. 5.* wisheth peace from him which was, is, and is to come; (that is) God the Father, and from the seven Spirits which are before the Throne, (that is) the Holy Spirit, and from Iesus Christ.

Catastrophe.

Iohann ed. lib. ed.
על סמך

I Conclude this Booke, with that phrase of the Talmud, *ללמד ע"ס ללמד* *Discendum propter docendum; discendum nobis est eo fine, ut aliquando alios doceamus.* We must learne for to teach: (that is) we must learne that sometimes we may teach others.

FINIS.

